

MATHILDA P BENNION

IMPROVEMENT ERA



DECEMBER, 1922

VOL. 26

NO. 2

ORGAN OF THE PRIESTHOOD
QUORUMS, THE YOUNG MEN'S
MUTUAL IMPROVEMENT ASSOCIA-
TIONS AND THE SCHOOLS OF THE
CHURCH OF JESUS CHRIST OF ~
LATTER-DAY SAINTS ~~~~~

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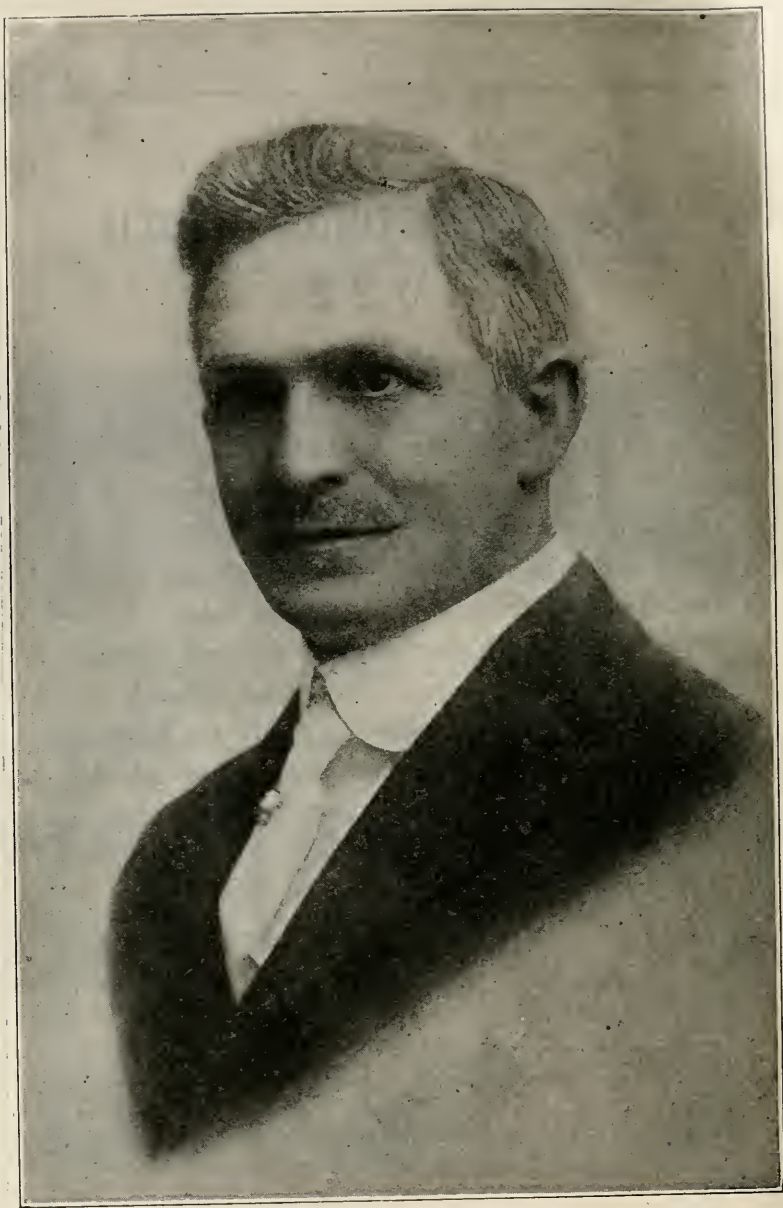
For Christmas Morn

1922

Swift pass the years, again it is the morn
That speaks of Him and of His gentle life;
Ten centuries and nine since He was born,
The Prince of Peace who came to conquer strife.
Yea, now the anthem rises in His praise,
The holly wreath hangs in the church and home,
Yea, the child Jesus, star to Herod's days,
From Bethlehem hath vanquished pagan Rome.
Yet war on war sweeps on from land to land,
Christ's reign of love upon the sword yet waits;
'Twixt Hope and Fear the nations anxious stand,
From Russian snows to Smyrna's broken gates;
O, while men's passions, sea-like, rage and toss,
Be not in vain His anguish on the Cross!

Alfred Lambourne





ELDER DAVID O. MCKAY

Of the Council of the Twelve, who left on November 8 to preside over the European mission. At the recent semi-annual Conference, he said: 'Two-thousand missionaries were preaching, by 'plain living and high thinking,' the efficacy of 'Mormonism.' There should be about two-hundred-fifty times two-thousand missionaries in the organized wards and branches of the Church, who by example in the home, by devotion and service to God should preach the gospel, and show that they believe and know that God is our Father.'

IMPROVEMENT ERA

Vol. XXVI

DECEMBER, 1922

No. 2

On Government and Law*

Latter-day Saints Counseled to Obey the Laws of God and Man

By President Heber J. Grant

It is a source of great pleasure and satisfaction to me to see such a magnificent audience here today, almost completely filling this house. I am sure that those who are standing in the gallery and on the south side of the building, by a little closing up on the part of the audience, could all have a seat. I have no recollection of ever seeing an audience here on a week day, in the opening of our conference, where there were so many people standing when we commenced speaking. There could be no greater evidence of the interest of the Latter-day Saints than is shown by this great outpouring of people at the first meeting of our General Conference, and I am grateful to all those who are here assembled. I know you have come here with a desire to be fed the bread of life. I have no desire whatever to say anything to you this morning except that which may be for your benefit, as well as for my own.

ENGAGED FOR MANY YEARS IN PROCLAIMING THE GOSPEL

Forty years ago this October conference, I met the late Elder George Teasdale of the Council of the Twelve, at the south gate, and he shook hands with me and said: "Brother Grant, I am delighted to see you. You and I are going to be"—and he stopped suddenly and his face turned red; but the Lord gave me the balance of the sentence. Four times in my life I have been permitted to read the thoughts of people. The balance of Brother Teasdale's sentence was—"sustained this afternoon as apostles of the Lord Jesus Christ to fill the vacancies in the Quorum," and that went through me like a shock of electricity. I came to the Sunday afternoon meeting of the conference, because of this partial sentence, and the balance that was given to me, with the assurance in my heart that Brother Teasdale and myself would be sustained as apostles. Those of you who were at that conference remember that it adjourned without filling those vacancies. I do not believe that any mortal man ever more

*Opening speech at the late Semi-annual Conference of the Church, Oct. 6, 1922.

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humbly supplicated God during the next few days to forgive him for his egotism than I did for thinking that I was to be chosen as an apostle. As you are aware, within a week a revelation came to John Taylor calling Brother Teasdale and myself to those positions. For forty years I have been engaged in proclaiming the gospel of the Lord Jesus Christ and bearing witness to my knowledge that God lives, that Jesus is the Christ, the Savior of the world, that Joseph Smith is a prophet of the true and the living God. I have had the privilege of bearing that testimony in nearly every state of the Union, in Canada on the north, in Mexico on the south, in the Hawaiian Islands, in far-off Japan, in England, Ireland, Scotland, Wales, Germany, Holland, Belgium, Switzerland, France, Italy, Norway, Sweden, and Denmark, and I have had exceeding great joy, during all of those forty years, in bearing this testimony.

I was undecided in my mind, before coming to this meeting which of the many things that I had read in the Book of Mormon and in the Doctrine and Covenants I would speak upon. The only question was: Which is the one theme to present? I have no hesitancy now as to the thing to talk about, because the opening prayer was on the identical subject of the first item that I read this morning in the Doctrine and Covenants, and that was to sustain and to uphold the laws of the land.

BELIEF OF THE LATTER-DAY SAINTS ON GOVERNMENT AND LAWS IN GENERAL

I have been criticized, time and time again, by friends and others, and have had much splendid advice given to me not to read so much in public because nothing could be more tiresome to an audience than reading; but I am not here for the purpose of saying something to tickle your ears or to please you, but I am here with a prayer in my heart to say those things that shall be for your best good and benefit, and mine also. I honestly believe that it will be for our best good to hear every word of an entire section of the Doctrine and Covenants which is:

"A Declaration of Belief regarding Governments and Laws in general, adopted by unanimous vote at a general assembly of the Church of Jesus Christ of Latter-day Saints, held at Kirtland, Ohio, August 17, 1835." (Section 134.)

"We believe that governments were instituted of God for the benefit of man; and that he holds men accountable for their acts in relation to them, both in making laws and administering them, for the good and safety of society.

"We believe that no government can exist in peace, except such laws are framed and held inviolate as will secure to each individual the free exercise of conscience, the right and control of property, and the protection of life." (And that means the right to labor without taking the chance of being killed.)

"We believe that all governments necessarily require civil officers and magistrates to enforce the laws of the same; and that such as will administer the law in equity and justice should be sought for and upheld by the voice of the people (if a republic) or the will of the sovereign.

"We believe that religion is instituted of God; and that men are amenable to him, and to him only, for the exercise of it, unless their religious opinions

prompt them to infringe upon the rights and liberties of others; but we do not believe that human law has a right to interfere in prescribing rules of worship to bind the consciences of men, nor dictate forms for public or private devotion; that the civil magistrate should restrain crime, but never control conscience; should punish guilt, but never suppress the freedom of the soul.

"We believe that all men are bound to sustain and uphold the respective governments in which they reside, while protected in their inherent and inalienable rights by the laws of such governments; and that sedition and rebellion are unbecoming every citizen thus protected, and should be punished accordingly; and that all governments have a right to enact such laws as in their own judgments are best calculated to secure the public interest; at the same time, however, holding sacred the freedom of conscience.

"We believe that every man should be honored in his station, rulers and magistrates as such, being placed for the protection of the innocent and the punishment of the guilty; and that to the laws all men owe respect and deference, as without them peace and harmony would be supplanted by anarchy and terror; human laws being instituted for the express purpose of regulating our interests as individuals and nations, between man and man; and divine laws given of heaven, prescribing rules on spiritual concerns, for faith and worship, both to be answered by man to his Maker.

"We believe that rulers, states, and governments have a right, and are bound to enact laws for the protection of all citizens in the free exercise of their religious belief; but we do not believe that they have a right in justice to deprive citizens of this privilege, or proscribe them in their opinions, so long as a regard and reverence are shown to the laws and such religious opinions do not justify sedition nor conspiracy.

"We believe that the commission of crime should be punished according to the nature of the offense; that murder, treason, robbery, theft, and the breach of the general peace, in all respects, should be punished according to their criminality, and their tendency to evil among men, by the laws of that government in which the offense is committed; and for the public peace and tranquility, all men should step forward and use their ability in bringing offenders against good laws to punishment.

"We do not believe it just to mingle religious influence with civil government, whereby one religious society is fostered and another proscribed in its spiritual privileges, and the individual rights of its members, as citizens, denied.

"We believe that all religious societies have a right to deal with their members for disorderly conduct, according to the rules and regulations of such societies; provided that such dealings be for fellowship and good standing; but we do not believe that any religious society has authority to try men on the right of property or life, to take from them this world's goods, or to put them in jeopardy of either life or limb, or to inflict any physical punishment upon them. They can only excommunicate them from their society, and withdraw from them their fellowship.

"We believe that men should appeal to the civil law for redress of all wrongs and grievances, where personal abuse is inflicted, or the right of property or character infringed, where such laws exist as will protect the same; but we believe that all men are justified in defending themselves, their friends, and property, and the government, from the unlawful assaults and encroachments of all persons in times of exigency, where immediate appeal cannot be made to the laws, and relief afforded.

"We believe it just to preach the gospel to the nations of the earth, and warn the righteous to save themselves from the corruption of the world; but we do not believe it right to interfere with bond-servants, neither preach the gospel to, nor baptize them, contrary to the will and wish of their masters, nor to meddle with or influence them in the least, to cause them to be dissatisfied

with their situation in this life, thereby jeopardizing the lives of men; such interference we believe to be unlawful and unjust, and dangerous to the peace of every government allowing human beings to be held in servitude."

DUTY OF THE SAINTS TO SUSTAIN AND LIVE THE LAW

I endorse with all my heart this declaration sustained by the unanimous vote of the general conference in 1835. I am convinced beyond the shadow of a doubt that it is the duty of every Latter-day Saint to sustain and live the law. I believe that every Latter-day Saint who has any idea in his or her heart that some law has been passed that is not a righteous law, after it has been fought out in the courts and has been decided, whatever the decision may be, by the highest tribunal of our great and glorious country, the Supreme Court of the United States, that it is his duty to obey such law. I believe that every Latter-day Saint—and by the way no man is a Latter-day Saint who drinks whisky—but any "Mormon" who drinks whisky today knows that he is in condemnation before the Lord Almighty, whether he is the one who bought the whisky, or whether he is simply a partaker of it. I believe that every Latter-day Saint owes it to himself to uphold and sustain what is known as the cigarette law, and I believe that we as a people should know by the announcement of every man who is to be elected to the legislature, that he will stand for that law, and if he will not so announce himself, if his opponent, no matter what his politics may be, will stand for that law, that we ought to bury our politics and vote for the man favoring the retaining and enforcing of the cigarette law.

BEST MEN SHOULD BE CHOSEN REGARDLESS OF POLITICS

Politics reminds me very much of the measles. The measles don't hurt much if you will take a little saffron tea or something else to keep them on the surface, but if they once set in on you, they turn your hide yellow and sometimes make you cross-eyed. So do not let politics set in on you. I believe absolutely in the best men for office. I believe in honest, upright, good men being chose to occupy places and positions in the state and in the Church.

THE SAINTS BELIEVE IN THE WORDS OF THE PROPHET JOSEPH

We testify to all the world that Joseph Smith met the Creator of heaven and earth. We testify to all the world that in answer to the question asked of God, as to which of all the various religions in the world had the truth, that God pointed to his son, Jesus Christ, and announced that he was his well beloved Son and said: "Hear him," and that the Savior of the world told Joseph Smith to join none of them. We believe that the man who promulgated these statements regarding government and laws was a prophet of the living God. We believe the statements made in the section following what I have read to you—and by the way, as I am not here to please you, I will also read Section 135:

"Martyrdom of Joseph Smith the Prophet, and his brother, Hyrum Smith the Patriarch, at Carthage, Illinois, June 27, 1844.

"To seal the testimony of this book and the Book of Mormon, we announce the martyrdom of Joseph Smith the Prophet, and Hyrum Smith the Patriarch. They were shot in Carthage jail, on the 27th of June, 1844, about five o'clock p. m., by an armed mob—painted black—of from 150 to 200 persons. Hyrum was shot first and fell calmly, exclaiming: *I am a dead man!* Joseph leaped from the window, and was shot dead in the attempt, exclaiming: *O Lord, my God!* They were both shot after they were dead, in a brutal manner, and both received four balls.

"John Taylor and Willard Richards, two of the Twelve, were the only persons in the room at the time; the former was wounded in a savage manner with four balls, but has since recovered; the latter, through the providence of God, escaped, without even a hole in his robe.

"Joseph Smith, the Prophet and Seer of the Lord, has done more, save Jesus only, for the salvation of men in this world, than any other man that ever lived in it. In the short space of twenty years, he has brought forth the Book of Mormon, which he translated by the gift and power of God, and has been the means of publishing it on two continents; has sent the fulness of the everlasting gospel, which it contained, to the four quarters of the earth; has brought forth the revelations and commandments which compose this book of Doctrine and Covenants, and many other wise documents and instructions for the benefit of the children of men; gathered many thousands of the Latter-day Saints, founded a great city, and left a fame and name that cannot be slain. He lived great, and he died great in the eyes of God and his people; and like most of the Lord's anointed in ancient times, has sealed his mission and his works with his own blood; and so has his brother Hyrum. In life they were not divided, and in death they were not separated!

"When Joseph went to Carthage to deliver himself up to the pretended requirements of the law, two or three days previous to his assassination, he said: 'I am going like a lamb to the slaughter; but I am calm as a summer's morning; I have a conscience void of offense towards God, and towards all men. I shall die innocent, and it shall yet be said of me—he was murdered in cold blood.'" (And that is said of him all over the world, whether by members of the Church or not, who are familiar with all the circumstances. A more dastardly, outrageous murder was never before committed in the world.)

"The same morning, after Hyrum had made ready to go—shall it be said to the slaughter? yes, for so it was—he read the following paragraph, near the close of the twelfth chapter of Ether, in the Book of Mormon, and turned down the leaf upon it:

"And it came to pass that I prayed unto the Lord that he would give unto the Gentiles grace, that they might have charity. And it came to pass that the Lord said unto me: If they have not charity it mattereth not unto thee, thou hast been faithful; wherefore thy garments are clean. And because thou hast seen thy weakness, thou shalt be made strong, even unto the sitting down in the place which I have prepared in the mansions of my Father. And now I * * * bid farewell unto the Gentiles; yea, and also unto my brethren whom I love, until we shall meet before the judgment-seat of Christ, where all men shall know that my garments are not spotted with yor blood.' The testators are now dead, and their testament is in force."

My mother, as a young woman, lived in Nauvoo for years. She assured me that no more God-fearing, upright mortal ever trod the

earth than Hyrum Smith, the Patriarch, and I have no doubt whatever as to the absolute exaltation of Joseph and Hyrum in the presence of the Lord. I have no doubt that these two men are assisting in directing, by the power that they have on the other side, the work of God here on the earth, notwithstanding their martyrdom.

"Hyrum Smith was forty-four years old in February, 1844, and Joseph Smith was thirty-eight in December, 1843; and henceforward their names will be classed among the martyrs of religion; and the reader in every nation will be reminded that the Book of Mormon, and this book of Doctrine and Covenants of the Church, cost the best blood of the nineteenth century to bring them forth for the salvation of a ruined world; and that if the fire can scathe a green tree for the glory of God, how easy it will burn up the dry trees to purify the vineyard of corruption. They lived for glory; they died for glory; and glory is their eternal reward. From age to age shall their names go down to posterity as gems for the sanctified.

"They were innocent of any crime, as they had often been proved before, and were only confined in jail by the conspiracy of traitors and wicked men; and their innocent blood on the floor of Carthage jail is a broad seal affixed to 'Mormonism' that cannot be rejected by any court on earth, and their innocent blood on the escutcheon of the State of Illinois, with the broken faith of the State as pledged by the governor, is a witness to the truth of the everlasting gospel that all the world cannot impeach; and their innocent blood on the banner of liberty, and on the magna charta of the United States, is an ambassador for the religion of Jesus Christ, that will touch the hearts of honest men among all nations; and their innocent blood, with the innocent blood of all the martyrs under the altar that John saw, will cry unto the Lord of Hosts till he avenges that blood on the earth."

THIS AUDIENCE A TESTIMONY TO THE DIVINITY OF THE CHURCH

I have understood that this splendid account of the martyrdom of Joseph and Hyrum Smith was written by President John Taylor, known as the "Champion of Liberty" who received four shots in his body and who lived carrying some of those bullets to his grave, and who, years after the martyrdom, stood before the people in this stand as the President, Prophet, Seer and Revelator of the Church of Jesus Christ. Men may conspire, men may work against the Church of God again established upon the earth, but the statement here made that no man, saving Jesus Christ himself, has done more for the salvation of humanity than did Joseph Smith, cannot be controverted. I am at the defiance of the world to have any religious people, I do not care where you go, with no more members than the Latter-day Saints have, to call a conference of the people and have such a splendid audience as there is here today. This very audience is a testimony to every living soul who stops to reflect upon it, that God has in very deed, through the instrumentality of Joseph Smith, established again upon the earth the plan of life and salvation; that Jesus Christ did direct him. All the disbelief of all the world that God and Jesus Christ spoke to him, cannot change the fact, if it is a fact—and God has given to me, to hundreds and thousands, and tens of thousands of his children, from the country of the Midnight Sun, Scandinavia, clear

down to South Africa, all over Europe, from Canada to South America, and all over the Islands of the sea, an absolute witness by the Holy Spirit that Joseph Smith is in very deed a Prophet of the living God.

FALSEHOODS STILL PROMULGATED CONCERNING THE CHURCH

Allow me to read a news clipping sent me in a letter by former Governor John C. Cutler. He says: "I thought the annexed clipping would be information to you, as it was to me":

"MORMON LEADER POLITICAL BOSS SAYS REFORMER

(Exclusive Dispatch)

"Winona Lake (Ind.) August 9.—The most powerful political private individual in America today is H. J. Grant, head of the 'Mormon' Kingdom," declared Dr. James S. Martin of Pittsburg, superintendent of the National Reform Association, in addressing the annual Christian Citizenship Institute here today. "Twenty-six years ago," he continued, "there was not a principal man in all 'Mormondom' who had even so much as a vote. All had been disfranchised by the United States government on account of their crimes. To-day H. J. Grant patronizes presidents, makes bargains with great political parties, dictates the political policies of Utah and at least five surrounding states and wields effective political influences in at least five others."

The gentleman must have been listening to one of the lying speeches of a notorious anti-"Mormon" woman. Martin is the Superintendent of the National Reform Association. If he is properly quoted he better reform himself, and purge himself of falsehood. There is a special place prepared for his kind, and if he does not repent he will land there. I announce to all the world that I do not even control, politically, Utah, and that I have no desire to control Utah, that I have never opened my mouth in favor of or against any individual in any of the adjacent states that he is reported to say I control politically. Joseph Smith was told that his name "should be had for good and evil among all nations," or that it should be both "good and evil spoken of among all people," and we, his successors, have had the same privilege. We have been lied about most scandalously. One anti-"Mormon" is reported to have said that I had fifteen million dollars in a Wall Street bank, as Trustee-in-Trust for the Church; and I never had fifteen cents.

DISBELIEF AND LIES OF THE WORLD CAN NOT STOP THE PROGRESS OF THE WORK

As I have said, all the disbelief of all the world and all the lies of men like Doctor Martin, who might inform themselves and therefore do not need to tell these lies, cannot stop the progress of this work. Just to show you that it cannot be stopped, let me read again what the Lord told Joseph Smith when he was incarcerated in Liberty Jail. You cannot keep the revelations of the Lord even from coming to the Prophet while in a jail. I will let you read some of it yourselves. It is Section 121. Read it all. I will start with the 33rd verse:

"How long can rolling waters remain impure? What power shall stay the heavens? As well might man stretch forth his puny arm to stop the Missouri river in its decreed course, or to turn it up stream, as to hinder the Almighty from pouring down knowledge from heaven upon the heads of the Latter-day Saints.

"Behold, there are many called, but few are chosen. And why are they not chosen?

"Because their hearts are set so much upon the things of this world, and aspire to the honors of men, that they do not learn this one lesson—

"That the rights of the priesthood are inseparably connected with the powers of heaven, and that the powers of heaven cannot be controlled nor handled only upon the principles of righteousness."

Joseph Smith, Brigham Young, John Taylor, or any one of his successors, cannot, and never could, handle the powers of heaven only in righteousness, and they never tried to.

"That they may be conferred upon us, it is true; but when we undertake to cover our sins, or to gratify our pride, our vain ambition, or to exercise control or dominion or compulsion upon the souls of the children of men, in any degree of unrighteousness, behold, the heavens withdraw themselves; the Spirit of the Lord is grieved; and when it is withdrawn, Amen to the priesthood or the authority of that man.

"Behold, ere he is aware, he is left unto himself, to kick against the pricks, to persecute the saints, and to fight against God.

"We have learned by sad experience that it is the nature and disposition of almost all men, as soon as they get a little authority, as they suppose, they will immediately begin to exercise unrighteous dominion.

"Hence many are called, but few are chosen.

"No power or influence can or ought to be maintained by virtue of the priesthood, only by persuasion, by long-suffering, by gentleness and meekness, and by love unfeigned;

"By kindness, and pure knowledge, which shall greatly enlarge the soul without hypocrisy, and without guile—

"Reproving betimes with sharpness, when moved upon by the Holy Ghost; and then showing forth afterwards an increase of love toward him whom thou hast reproved, lest he esteem thee to be his enemy;

"That he may know that thy faithfulness is stronger than the cords of death.

"Let thy bowels also be full of charity towards all men, and to the household of faith, and let virtue garnish thy thoughts unceasingly; then shall thy confidence wax strong in the presence of God; and the doctrine of the priesthood shall distil upon thy soul as the dews from heaven.

"The Holy Ghost shall be thy constant companion, and thy scepter an unchanging scepter of righteousness and truth; and thy dominion shall be an everlasting dominion, and without compulsory means it shall flow unto thee forever and ever."

Liberty Jail did not keep back the inspiration of the living God from Joseph Smith; as few if any greater revelations have ever been given us than this one received in Liberty Jail.

I will now quote from section 76:

"And this is the Gospel, the glad tidings, which the voice out of the heavens bore record unto us—

"That he came into the world, even Jesus, to be crucified for the world, and to bear the sins of the world, and to sanctify the world, and to cleanse it from all unrighteousness." (Doc. and Cov., Sec. 76.)

That is the testimony of the gospel that we bear to all the world. Men have said: "We believe that Jesus Christ lives, but we don't know it." Two men at least knew it, and here is their testimony; this is the testimony of Joseph Smith and Sidney Rigdon:

"And now, after the many testimonies which have been given of him, this is the testimony, last of all, which we give of him: That he lives!

"For we saw him, even on the right hand of God; and we heard the voice bearing record that he is the Only Begotten of the Father—

"That by him, and through him, and of him, the worlds are and were created, and the inhabitants thereof are begotten sons and daughters unto God."

OUR SACRIFICES FOR THE GOSPEL A PROOF OF OUR LOVE FOR IT

"Oh but," says one, "I don't believe it." Once more allow me to announce that all the disbelief of all the world cannot change the fact, if it is a fact, and God has given to thousands and tens of thousands the witness by the revelations of his Holy Spirit that it is a fact, that "Mormonism" so-called by the world, is in very deed the plan of life and salvation; that Joseph Smith was in very deed the Prophet of the true and living God. People say: "We cannot understand the strength of "Mormonism," we cannot understand why two thousand young men and young women at one time, at their own expense or at the expense of their families, will go into the world, giving their time without money and without price, to proclaim the gospel losing their wages, paying their own way, to proclaim your faith." Every Latter-day Saint can understand it. They understand it because those young men and those young women who go out to proclaim the gospel, live it, they in very deed are fulfilling the requirements laid down by the Savior "to love the Lord our God with all our heart, mind, might and strength," and the next great commandment, "to love our neighbor as ourselves." No other people in all the world are giving such an evidence of the love of God and the love of their fellows as is given by our missionaries. Day after day the majority of all the letters that come to the desk of the Presidency of the Church are from young men and young women who are called upon missions, and it is the rarest thing in the world to find a missionary call that is not favorably and willingly answered.

When we send out these calls for missions the answer comes back: "I thank the Lord that he has seen fit to inspire his servants to call me upon a mission. It has been the dream of my life." Another: "My heart has always longed to go forth and proclaim this gospel of Jesus Christ. I am grateful that the call has come." That is the class of letters that we get day after day. There are tens of thousands of men and women who have gone forth to proclaim this gospel, and the amount of sacrifice in actual dollars, in proportion to our numbers,

is almost beyond calculation. When you figure that these people could earn probably, on an average, \$100 per month, that they are spending from \$20 to, in some cases, \$60 and \$70 a month, an average probably of nearly \$50; that two thousand or nearly that number, and sometimes it has been in excess, are giving all this time and this expense; add it together and it amounts to several million dollars a year, and all done with no hope of earthly reward.

THE UNCERTAIN REPLIES OF THE MINISTERS

I remember while proclaiming the gospel in England I ran across a book written by ex-Senator Beveridge, I believe he was then a senator, entitled, *The Young Man and the World*. I have referred to it many times here, but I desire to refer to it again. In that book I found chapters on, "The Young Man and the Pulpit," "The Young Man and His Home," "The Young Man and the Law;" and in the chapter on "The Young Man and the Pulpit," he said that a certain individual with very splendid chances for favorable answers, with good opportunities during an entire summer vacation asked of all the ministers that he met, three questions and he announced before coming to those questions that one of the greatest transportation men in all the United States had said that he would rather have a knowledge that we live again and that the soul is immortal than to have the greatest honor and the greatest position that could be given in all the world, and he told of another man that was just an ordinary ward politician who said he thought of many strange things—"Is the soul immortal and what is the soul anyway?" The three questions were as follows:

"First, yes or no, Do you believe in God, the Father; God a person, God a definite and tangible intelligence—not a congeries of laws floating like a fog through the universe; but God a person, in whose image you were made? Don't argue; don't explain; but is your mind in a condition where you can answer yes or no?"

"Not a man answered, "Yes." Each man wanted to explain that the Deity might be a definite intelligence or might not; that the 'latest thought' was much confused upon the matter, and so forth and so on."

Then the next question:

"Yes or no: Do you believe that Christ was the Son of the living God, sent by him to save the world? I am not asking whether you believe that he was inspired, in the sense that the great moral teachers are inspired—nobody has any difficulty about that. But do you believe that Christ was God's very Son, with a divinely appointed and definite mission, dying on the cross and raised from the dead—yes or no?"

"Again not a single answer with an unequivocal, earnest 'Yes.' But again explanations were offered and in at least half the instances the sum of most of the answers was that Christ was the most perfect

man that the world had seen, and humanity's greatest moral teacher."

He was not a great moral teacher if he was not the Son of God, because he announced himself as the Son of God. He announced himself as the Redeemer of the world, and therefore he could not be a great moral teacher, if the foundation upon which he stood was a falsehood.

The third question was:

"Do you believe that when you die you will live again as a conscious intelligence, knowing who you are and who other people are?"

"Again, not one answer was unconditionally affirmative. 'Of course they were not sure as a matter of knowledge.' 'Of course that could not be known positively.'"

THE DEFINITE ANSWER OF THE LATTER-DAY SAINTS TO THESE QUESTIONS

The Latter-day Saints everywhere in the wide world, without one moment's hesitation, would answer: "Yes, yes, yes," to all three of those questions. We have no doubt that God is a person. Joseph Smith saw him and talked with him. We have no doubt that Jesus Christ is the Redeemer of the world because he declared that to Sidney Rigdon and to Joseph Smith in the declaration that I have just read to you. We have no doubt, because Jesus Christ appeared in the Kirtland temple to Joseph Smith and Oliver Cowdery. We have absolutely no doubt whatever regarding the immortality of the soul—

"And should we die before our journey's through,
Happy day! all is well!
We then are free from toil and sorrow too,
With the just we shall dwell."

I had a letter from the vice-president of a great banking institution, to whom I sang this song when he was in Utah, and he asked me for a copy of it. A few days later he repeated to me the last verse, and said:

"Those are wonderfully inspiring words. I have never read a verse of any hymn that taught such an absolute, firm conviction in the immortality of the soul."

In a letter which he wrote to me he referred to those words again, and he said: "I consider these the most sublime words I have ever heard. They inspire to courage and that beautiful confidence in the immortality of the soul that raises man to the stature of a God."

Latter-day Saints answer those questions "Yes, yes, yes." Mr. Beveridge says that these ministers were among the most eloquent and high-grade ministers in the Eastern and New England states, and that they felt there was a decline of faith among the people. In that connection he said:

"Is it possible that such priests of interrogation could warm the hearts of men?" He went on to say before he asked these questions that any man who stood up in the pulpit and undertook to teach the

doctrines of Christ, when he lacked a faith in those doctrines himself, committed a sacrilege every time he entered the pulpit.

BELIEVE WHAT YOU SAY

I have heard it said that "damn" is not swearing, that it is only emphasis. I was preaching one night with the late President John Henry Smith, in the opera house in Phoenix. The legislature was in session. Hearing that two of the "Mormon" apostles were there, some of the members of the legislature waited on us and said they had arranged to hire the opera house, and they would agree to fill it if we would condescend to preach. Well, we usually hire our own hall and condescend to preach to empty benches; so, of course, we condescended, and were delighted with the opportunity. One of the good sisters who came down from Mesa was sitting behind a man while I was preaching, and she heard him say, with emphasis, that I was an earnest preacher. Pretty soon, with that emphasis again, he said I was a good preacher, and finally once more with emphasis he said: "That man believes (with emphasis) every word he is saying." I ask no greater compliment.

GRATITUDE TO PARENTS WHO WERE TRUE TO THE FAITH

Before I sit down I want to say that I have never heard and never expect to hear, to the day of my death, my favorite hymn: "Come, come, ye Saints, no toil nor labor fear, But with joy wend your way," but what I think of the death and the burial of my little baby sister, and the wolves digging up her body on the plains; but what I think of the death of my father's first wife, and the bringing of her body here for burial, from Echo Canyon; but what I think of others that I know of, who laid down their lives; but what I think of that wonderful journey of Brigham Young and his band of Pioneers, and those who followed him, and my heart goes out in gratitude beyond all the power with which God has given me to express it, that my father and my mother were among those who were true to God, and who made those sacrifices for the conviction of their hearts, because of the knowledge that they had that God lives, that Jesus is the Christ, and that Joseph Smith is his Prophet. I never hear this other hymn that we have sung here today—"Do what is right"—but what I desire with all the power of my being to impress upon the Latter-day Saints the necessity of following the teachings of the last verse of that hymn,

"Do what is right; be faithful and fearless,
Onward, press onward, the goal is in sight;
Eyes that are wet now, ere long will be tearless,
Blessings await you in doing what's right.

"Do what is right, let the consequence follow,
Battle for freedom in spirit and might,
And with stout hearts look ye forth till tomorrow,
God will protect you, do what is right."

God bless you all. Amen.

A Glimpse into the Secret Diplomacy of the Confederate States

[Concluded from Page 10]

By Dr. A. L. Curtis

Lamar is Sent to Russia

The commission first sent abroad found its time too well occupied in France, England, and Belgium, to undertake a mission to Russia. The cooperation of Russia had been sought to act in a joint recognition of the South by the Great Powers of Europe. This had not been successful. The chief executive of the South determined to send Mr. L. Q. C. Lamar, an influential man, as a special commissioner to the court of St. Petersburg. In due time Mr. Lamar reached Russia. An interesting thing about Mr. Lamar's commission is that it gives us an idea as to what the Southern States considered its duty to other nations. It reads:

"When several of the independent states * * * determined to withdraw from the Union and associate themselves in a new Confederation * * * It was natural and proper that they should communicate this fact to the other nations of the earth. The usages of international intercourse require official communication of all organic changes in the Constitution of States."

So, to fulfil their duty to Russia, as they had to certain other nations, they sent an authorized representative to the court of Russia, having written instructions to guide him to present an official request to that government for recognition. In the messages and papers of the South which we have, we find Mr. Lamar's commission, we find his instructions, and we know he arrived at St. Petersburg; but, we are left in doubt as to whether he officially requested of this nation recognition or not. However, Russia played her part in the great drama of nations, equally well as one called on by the Southern States, or as one called on by France, England and their associates.

We assume that Russia was "called upon."

Mann is Sent to Denmark

An attempt to be thorough necessitates the mention that Mr. Mann was sent to Denmark. The object was to consult with the authorities on the matter of Africans which were cap-

tured at sea by the North from slave-trading ships being transferred to the Danish West Indies, and to prevent the disposal of Southern slaves on this pretence, if attempted by the North. As this was the sole purpose of the mission, and no attempts were made to officially knock at the door of Denmark, the matter may be dismissed.

The Nations not Called Upon

The hand of the Lord is seen alike in the Southern States calling upon certain nations, and in not calling upon other nations. The commissioner to Russia, Mr. Lamar, urged the Confederate government to send a commission to Austria and Prussia, thus, "I am satisfied that much service to our cause would be done by your sending a commissioner to the governments of Austria and Prussia. An intelligent gentleman residing in Berlin has assured me that the government and army are extremely favorable to the South, and that the success of the South is not more sincerely desired at any court than that of Austria." Though urgently requested, it is a remarkable fact that no commissioner of the Southern States was ever sent to, or, ever called upon, a nation allied with the Central Powers in the World's War.

Rost is Sent to Spain

It is stated elsewhere that Pierre A. Rost was sent to Spain. He and William L. Yancey and A. Dudley Mann were commissioned to represent the South at the court of the Queen of Spain. Mr. Yancy and Mr. Mann never visited Spain. Mr. Rost arrived at Madrid as the news of the reverses of the South were being received. He waited some time in the expectation of learning the real nature and extent of conditions and especially in the hope that some encouraging news would be received. It did not come. Instead, news came that his own plantation had been overrun by the Northern armies, and his property confiscated, bringing him financial disaster. He asked an unofficial interview with the Prime Minister of Spain which was granted. At this interview even his own personal instructions from the Secretary of State were left with the Prime Minister; but the attitude of the Spanish government gave him no encouragement to ask an official interview or present an official request. Mr. Rost's health began to fail. Under financial reverses, broken in health, broken in spirit, he left for Paris, where he tendered his resignation. In this he says, "The state of my health would not permit me to return to Spain. * * * After we are recognized in London and Paris it will be time enough to send a commissioner to Spain, her government being particularly slow

and intending to be so * * * with regard to us. * * *"
Mr. Slidell was later delegated a commissioner to Spain but he never visited this government.

Spain was visited but not officially "called upon."

Mexico is Visited

Connected with the attempted overtures of the South toward Mexico are all the elements essential to the deepest drama—ambition, energy, achievement—all but gained, a crisis, renewed effort, pride, pomp, anticipation, trickery, broken faith, disgust.

John T. Pickett, of Montgomery, was appointed a commissioner to Mexico. Duly commissioned, bearing his letter of instructions, full of hope, ambitious, and energetic, he reached the City of Mexico. Through his tact and cleverness, he won his way to the heart and confidence of the Mexican Minister of Foreign Affairs. His purpose and the desire of the Confederacy seemed an assured fact, when a crisis came—conditions changed. But let him tell of this. In his letter to the Secretary of State he said:

"Sir, I have the honor to inform you that I have succeeded in establishing friendly relations with Mr. Zamacona, the New Minister of Foreign Affairs, and but for the unhappy condition of this government (a new revolution being about to burst upon it, the English and French Ministers having suspended diplomatic relations, etc.) would feel confident by this time of having accomplished all the material objects of my mission."

Like the fairy story, where the youth reached out his hand to pick the golden pear and it miraculously disappeared, so Pickett stood ready to officially call on Mexico with all assurances of his being received, when the government of Mexico simply ceased to exist, and he was left standing in the midst of chaos and revolution. His mission had failed.

This revolution in Mexico was undoubtedly fomented by the agents of the Emperor of France, Napoleon III, whose desire and ambition to found an empire in Mexico has already been mentioned. This revolution was only one forward step in the accomplishment of it. With the revolution in progress, with the French army in the ports, and overrunning the territory of Mexico, with Maximilian, after signifying his willingness to accept the crown of the new empire, waiting in Paris for plans to be accomplished to carry him and his cortege to the shores of Mexico, let us take a glimpse at the diplomatic activity of the Southern States. The President and Cabinet of the Confederacy were fully aware of the design and plans of the Emperor Napoleon III to found an Empire in Mexico and seat Maximilian, Archduke of Austria, on the throne. They were

not only aware, but apparently in full accord. Proffers of alliances, "offensive and defensive, in Mexican affairs," had been made. The arrival of Maximilian was expectantly and joyfully awaited. In the meantime, the South was active, as shown from this document of State:

"Department of State, Richmond, Jan. 7, 1864.

General William Preston, Envoy Extraordinary and Minister

Plenipotentiary to the Government of Mexico.

Sir:—Your appointment to be Envoy Extraordinary and Minister Plenipotentiary of the Confederate States near the Emperor of Mexico, having been confirmed by the Senate; it becomes my duty, under the direction of the President, to issue these instructions. * * *

(Signed) *J. P. Benjamin.*"

General Preston feeling a just pride in receiving the highest honor and title of any Confederate diplomat proceeded on his journey to Mexico. He succeeded in "running the blockade," and reached Havana, Cuba. Maximilian was delayed, and did not sail from France as soon as expected. The Envoy Extraordinary and Minister Plenipotentiary determined to wait at Havana the Archduke's arrival, then to enter Mexico amid the pomp and splendor to be tendered to the Emperor. During this wait conditions took a change. Mr. Slidell reported he had twice requested an interview with Maximilian which had not been granted. Mr. Mann reported, "I have heard from a well-informed source, much more to my chagrin than astonishment, that Louis Napoleon had enjoined upon Maximilian to hold no official relations with our commissioners to Mexico." The trickery and broken faith of Napoleon had been manifested. In unexpressed disgust their Envoy Extraordinary was conditionally recalled. Mexico was not officially "called upon."

Two more countries remain to be considered, one of the small and one of the great among nations.

Charles J. Helm is Sent to Cuba

Strange as it may seem a duly appointed commissioner was sent to Cuba which was then a Spanish colony. Another thing somewhat unusual was that an official message was sent by this commissioner direct from the President of the Confederacy to the Governor of Cuba. In only one other instance did this happen. All through the Civil War Cuba was a fast friend to the South. Munitions of war, supplies of every description, were sent from Europe direct to Cuba without molestation. In Cuban ports the goods were reloaded on Confederate ships which, if luck was with them, "ran the blockade," and delivered these goods in a southern port. Of all countries, Cuba rendered the South the most valiant service. This in part explains the reason for her being favored by being officially "called upon."

Bishop Lynch and A. Dudley Mann were Sent to Italy

President Davis, of the Southern Confederacy, was so much impressed with the Pope of Rome's endeavors to bring about peace, that he determined to send Bishop P. N. Lynch as a commissioner to the court of the Vatican. This reverend gentleman, duly commissioned, duly instructed, proceeded on his way to Italy, reaching England and afterwards Paris. From there he left for Rome, but whether he reached Rome or not is difficult to determine, as there is no diplomatic correspondence to show that he did. However, A. Dudley Mann, who had been delegated to the court of King Leopold, was appointed a commissioner to His Holiness the Pope, by President Jefferson Davis. It was entrusted to him to carry to Rome a special document of state, the President's message to Pope Pius IX.

We can better understand the importance of Mr. Mann's mission if we pause and consider the political as well as the ecclesiastical position of the Pope of Rome at this time. The dominion of Pius IV, known as the States of the Church, included the greater part of Italy at his coronation. At the beginning of his reign he gained boundless popularity by his liberality. Later a reactionary policy threw him into disfavor and the populace rose against him. In 1849 he was driven by a mob from Rome, and fled to Gaeta, and a Roman Republic was formed. Napoleon III of France determined to restore the papal authority, which he did by resort to arms. Louis Napoleon again, in 1859, assisted the Italians against the Austrians, and from 1860 to 1866 the Papal government, though its extent had been reduced, was sustained by the presence of a French army. So Mann's mission to Rome was not alone to an ecclesiastical ruler but to a temporal ruler as well. This commissioner reached Rome, presented his credentials to the court of the Vatican and was received by the Pope with no undue delay. In the correspondence this is described in great detail. Space will allow us to present but one paragraph regarding it from Mr. Mann's message to Mr Benjamin, Secretary of State. It reads:

"Sir: The Cardinal, Secretary of State Antonelli, officially transmitted to me yesterday the answer of the Pope to the President. In the very direction of this communication there is a positive recognition of our Government. It is addressed to the 'Illustrious and Honorable Jefferson Davis, President of the Confederate States of America.' Thus we are acknowledged by as high an authority as this world contains, to be an independent power in the world. I congratulate you, I congratulate the President, I congratulate his Cabinet—in short, I congratulate all my true-hearted countrymen and countrywomen upon this benign event. The hand of the Lord has been in it, and eternal glory and praise to his holy and righteous name."

Comment and Conclusion

The diplomatic papers of the Confederacy, or at least a greater part of them, as has been intimated, were profoundly secret and confidential. Some of them were written in code and sent by trusted messengers. Their contents were known only to the President and his Cabinet and a selected few. After the war they were practically forgotten, and yet remembered. They remained buried as it were, in the archives of the government at Washington for over forty years. Eight years before the outbreak of the World War, Congress was moved upon and by a special act of that august body, one of its members was appointed to drag these documents out from the dust and cobwebs of a past generation, and publish them for the first time, to the world. "For God is not unrighteous to forget." Saith the Lord, "I have not spoken in secret from the beginning."

To the credit of the Southern States, be it said, they chose wise men for their leaders. The men who occupied the position of Secretary of State were men of great accomplishment. They were attorneys of repute and each had served in the Senate of the United States before the war. They were trained in the usages, and customs, traditions and laws of nations. They understood the "usages and customs of mankind" necessary for the Confederate states to follow in knocking at the doors of nations. For them to formally or officially "call upon another nation" it was thus to be accomplished: (1) It must be done through an agent or commissioner (a) who was duly and officially commissioned to represent the Confederacy and (b) who had written instructions from the Department of State for his guidance. (2) The "call" (request, entreaty, importunity, or demand) was to be made in writing and signed by the Commissioner himself, or, the Commissioner must carry a document of State signed by the chief executive (a special message of the President) to the Chief Ruler of the country called upon. (3) This official communication must be delivered in person by the Commissioner, into the hands of the proper official, *i. e.*, to the Chief Ruler himself or to the Minister of Foreign Affairs. This is the procedure more or less followed at the present day among all nations.

The commissioners understood this. They seemed to feel and realize that their part was not properly played if they failed in one or all of these requirements. As for example Slidell, though he associated intimately with the members of the court of Napoleon III, and though he had numerous talks with the Emperor himself, and they understood each other, made in the face of all this a formal demand for recognition by the French government. Of this he writes: "My own decided opinion had

been in favor of presenting the demands several weeks since; I had yielded to the better judgment of my colleague at London, who had consulted several of our leading friends in Parliament as to the expediency of such a step, but I could no longer defer it (the demand for recognition) with any regard to the interest of the government or to self respect." These commissioners were not tramps, vagrants, nor tourists. They left Southern soil for the avowed purpose to represent their country in foreign nations. The official requests were, without exception, for the one and the same thing—recognition. Some may ask, "Why did they not ask for help?" Recognition was the greatest help they could obtain. There could be no intervention without first recognition. With recognition, they could openly buy war-ships, and munitions of war from any and all countries; they could have built or bought, armed and manned navies in foreign ports. Without recognition, they were handicapped, men-of-war had to be secretly built and munitions secretly bought. Though the heart of a nation was with them, the hand of that nation was of necessity against them. Recognition would have been their greatest asset.

From a thorough search and unbiased investigation of the diplomatic correspondence of the Southern States these things were evident:

First: That representatives of the Southern States were never sent to, or never called upon, Prussia or any kingdom which later became part of the German Empire, Austria-Hungary, or any other country or nation which formed or joined the Central Powers in the World's War. Even Maximilian, Archduke of Austria, refused an interview at Paris.

Second: That the following nations were visited, but not formally or officially "called upon": 1 Spain; 2 Mexico; 3 Denmark.

Third. That these nations and these nations only were regularly and formally "called upon", according to the customs of nations: 1 Great Britain; 2 France; 3 Belgium; 4 Russia; 5 Cuba; and 6 Italy.

The World's War is closed; it is past history. Some facts stand out like mountain peaks on its horizon. It is today the consensus of opinion of the world that the Central Powers began the war.

It is remarkable, but a well known fact, that all the nations visited but not formally "called upon" by the Southern agents, remained neutral in the World War.

It is astonishing, but an undeniable fact, that every nation formally "called upon", by the Confederate States: Great Britain, France, Belgium, Russia, Italy, and Cuba, the great and

mighty of the "jot and tittle" of nations—individually and collectively "called upon" other nations for aid, that all joined hand in hand, shoulder to shoulder, musket to musket, cannon to cannon, and fought, might and main, to "defend themselves against other nations." It cannot be disputed that during this great and terrible conflict war was "poured out upon all nations", whether neutral or at war.

"Tell us what shall be, or come to pass, that we may know ye are gods," the prophet of old enjoined the idols. The Lord, through Joseph Smith, said, "The Southern States will call on other nations." To know the future lies only with the Lord. Man may predict crises or great events when practically face to face with them, but with no degree of certainty. In the late world's war, the world's greatest statesmen, feverish and uncertain, labored with Italy, appealed to her honor, worked on her fears, and through flattery and bribes tried to sway her to their side. The whole world anxiously, wonderingly and unquestioningly looked on for weeks and weeks for her first uncertain step. Yet, although she, at the beginning of the war, was bound by treaties and by the strongest ties of mankind otherwise, her place was pointed out, her rank and file designated and her lot cast over eighty years before by Him who rules all nations. What a marvelous array of facts, what evidence that God lives and that the nations of the earth are as but clay in the hands of the potter to him who knows the end from the beginning. Man, with all his shrewdness, could not have predicted the rebellion of South Carolina twenty-nine years before it happened. Man could not have foretold that the rebellion of South Carolina would be the beginning of a civil war, and a series of wars. He could not have foretold at this time that the Southern States would be divided against the Northern States in bloody combat. No living person could have foretold that the Southern States would call upon Great Britain and other nations. No one could have foretold that these very nations thus called upon would ally themselves and call upon other nations to join them in a united defense against common foes. No one could have predicted eight-two years before hand the World's War and have pointed out the nations which would play the important roles on the defensive side. To believe such would be believing things far more absurd than that God lives and that he reveals his secrets to his servants the prophets.

"They have Moses and the prophets," said the Savior, "if they will not believe them, neither would they believe, though one should rise from the dead." "Trust the Lord with all thine heart, and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths." "Hearken

unto me, O Jacob and Israel, my called, I am he, I am the first, I also am the last. Mine hand also hath laid the foundation of the earth, and my right hand hath spanned the heavens, when I call unto them they stand up together. All ye, assemble yourselves and hear * * * I, even I, have spoken."

Endurato

The phantoms of my childhood's hope,
The day dreams of my trust,
The idols of my manhood's prime,
All, all, have turned to dust.
The lesser lights, that once burned bright,
Have flickered and gone out;
The beams have vanished from my sight,
The ashes lie about.

But Ah, the Star that gleamed on high,
O'er Bethlehem's quiet plain,
Still sends its rays adown the years,
Alight, while time remains.
And, oh, the light about The Head
Still o'er my way appears!
The halo of that God-lent crown
Grows brighter with the years.

Tridell, Utah.

Mrs. Alice Morrill

The Feeling of Autumn

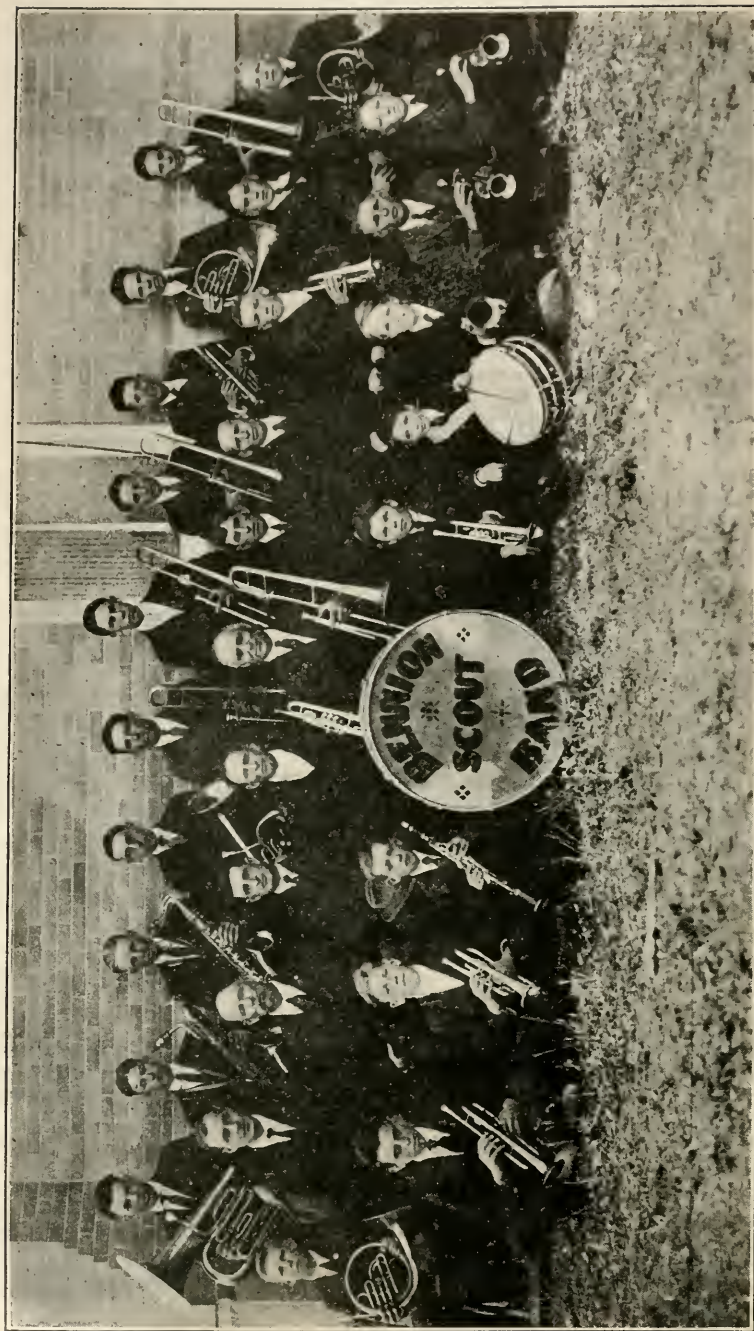
(With apologies to O. S. Johnson)

'Tis autumn here, Where the fertile valley stretches; Where the checkered fields Are ripe with Nature's season's toil. Do you love Autumn?	'Tis Autumn here, Where the mountain air is cooling; Where the master artist Is painting, in shades of golden-brown. Do you love Autumn?
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'Tis autumn here, Where the days are gently passing; Where the winds of sadness Lend enchantment to Summer's spell. Do you love Autumn?	'Tis Autumn here, Where the soul of man respondeth; Where the harvest moon tells, In mystery, the omnipotence of God. Do you love Autumn?
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Richfield, Utah

Wallace C. Thompson



THE BENNIION, JORDAN STAKE, SCOUT BAND

Why not have a band in your ward? Bennion has about 400 population, yet their band was so efficient that it was invited to appear at the M. I. A. June Conference where they "did themselves proud." The leaders are R. M. Palmer and W. R. Wilson.

The Gift of Peace

By Venice Farnsworth Anderson

Father Time had once more drawn his inscrutable circle around the year. It was Christmas season 1847, in the snowy heart of the Salt Lake Valley. The cluster of adobe and log cabins within the "Old Fort" huddled affectionately together and clung tenaciously to the protecting arms of the kindly wall. The stockade gate at the east was closed except for a space large enough to allow entrance to a man and a horse. Many of the cabin loop-holes which penetrated the outer wall and gave access to the open country were fast barricaded, for it was the day before Christmas and the small body of settlers dreaded a surprise attack from an unfriendly band of Utes.

All had been harmony between the "Mormons" and the red men until a week before Christmas when a prize beef belonging to the camp had been driven off and slaughtered by two young braves. When complained to, the chief sulked ominously and the Indians became openly hostile. The almost defenseless settlers had just reason to fear a bloody conflict. But it was the first Christmas in their new homes, and the brave little group had decided not to let a chance attack ruin the much beloved holiday.

Accordingly, the men who were best able to leave had taken two sturdy work horses and gone, well armed, to the neighboring canyon to procure evergreens for decorating the cabins and a great Christmas tree to occupy the platform in the middle of the "Old Fort." Here at high noon on Christmas day the settlers planned to congregate for singing, thanksgiving, and such feasting as their scanty larders would permit.

In the Taylor cabin, which boasted of the largest stove in camp and a roof which leaked only during a very bad storm, the best cooks in the community had gathered to prepare the essential parts of the feast. An accepted leader among these women was pretty, young Margaret Yates. Margaret, however, was far more than a cook. In her deep, hazel eyes there was a look of pathos, humor, enthusiasm, and devotion. Her mouth was at once firm and enticingly sweet. Her hands were marked with hard work but her feet were as trim and shapely as a duchess's. Though she wore a plain worsted frock and an apron which had once been a flour sack, she was every inch the lady born. A true pioneer woman.

Until late in the afternoon she, with her happy companions, labored over cakes made with half portions of shortening and sugar, and sandwiches with meat but little or no butter. When all was done, Margaret hurried out to find her baby son, whom she had left playing with the other children.

Her first glance at the sun told her that it was growing late and she wished she had put warmer wraps on her boy before leaving him. As she passed the open place where the youngsters had been playing "Fox and Geese," she found it deserted. With growing anxiety she hurried on to her own cabin. At the door she paused, sick at heart; the fire was out; the cabin was cold and strangely empty. A dread premonition seized her. Her boy had not returned to his home as she had bidden him. He had wandered off. Vainly she tried to assure herself that her baby had gone into one of the neighbor's cabins. She returned to the door and stood there for an instant, every muscle poised, straining eyes and ears for the slightest sign of life. Her eager glance swept to the very depths of the distant canyons.

A wild terror suddenly rushed over her. The sun was traveling rapidly toward the snow-crested ridge in the west and a bleak wind blew steadily from Emigration canyon. Within an hour the valley would be wrapped in darkness save for the cold light from the stars and the moon. The valley was already covered with a crusty blanket of snow and the night was growing bitter cold. But far worse than the darkness and cold was the dread of the skulking gray wolves, which infested the valley, and the equally crafty and far more cruel Indians.

There was not a moment to lose. Margaret grasped the elk horn which hung within reach and blew a shrill blast. Almost instantly the cabin doors within the "Old Fort" burst open and men, women, and children rushed forward in response to the call.

At the arrival of each new comer, Margaret asked frantically for her baby. No one knew anything of the sturdy little lad, the camp's favorite. He was last seen hours earlier playing with the children in the snow. By some dreadful mischance no child had felt responsible for independent little John Yates, nor had seen him wander away.

The most experienced men could not hide their concern. Many of the women wept openly. Some one suggested a minute search of the "Old Fort" and the immediate environs. With true pioneer skill the work was organized and begun.

Margaret, however, waited only long enough to assure herself that her baby was not in camp. Then from its resting place above her door she took a heavy-barrelled gun and with steady

hands, she turned it away from her friends and fired three successive shots. These whizzed through the hollow distance and reverberated from every mountain side.

Miles away in the icy depths of the canyon, John Yates paused, his ax held high in the air. At his feet lay a stalwart pine just felled. In his face flowed the rich blood of health and vigor. In his dark eyes was the fire of pioneer manhood. His broad shoulders and long, slender muscles showed him every inch the athlete, while his finely set head and his high brow bespoke him at once a scholar and a leader among men. Instantly his companions near him stopped work and looked at him with anxious eyes.

"That's your call, Yates."

Noislessly John's ax sank into the snow.

Breathlessly the men listened. In a moment through the white stillness, there came cracking again three distinct shots.

"I'm off. You boys must bring the trees down," announced Yates briefly as he started on the run for camp.

The men stood watching him admiringly as he swung off over the foot hills not deigning to take either horse or the longer, beaten trail. In his every movement was the evidence of infinite reserve force. The pioneers felt this and loved and prized him for it.

Margaret, dry-eyed, passionately calm, met her husband far outside the fort wall.

"What is the matter, little mother?" asked Yates, assuming a cheerfulness which he did not feel. He knew his wife too well to expect a trifling mishap.

Her first words were a suppressed, "Thank God, you are here, I knew you would come at once, and it's none too soon."

John threw his strong arm round her slender waist and somehow the pressure gave her strength to tell him, though her words came in gasps:

"Our son—my baby—he's gone—he must have followed you men toward the mountains. No one knows anything about him. What on earth shall we do?"

The red blood suddenly deserted John's cheek, but in the same instant his mind and body started action. He half carried Margaret back to the cabin, placed her in a chair and walked aimlessly, as it at first appeared, around the room. He would have given half his life at that moment to have been in an eastern store. But he wasted no time in idle wishing. He snatched the gaudiest thing in the cabin, a silk patchwork scarf, from a chair and then opened the provision cupboard. Margaret started in amazement fearing for the moment that her husband had lost his reason. Then light dawned.

"You're going to the Indians?" she queried almost afraid to believe.

At a nod of acquiescence from her husband she was at his side.

"Here, take this and tell them I have other good things," she said, as she thrust a pound can of sugar, more than half her winter's supply, into his hand.

And then a brighter light, probably born of the blessed Christmas season, came to her. With eager feet she hurried across the floor and threw up the lid of her packing trunk. From the till she took a strange little toy, a home made wooden horse arrayed in a most gorgeous bridle of feathers and wool cleverly woven together. It was to have been her son's only real Christmas present, but she brushed back the hot tears and came smiling to her husband.

"Take this to the chief. He has a grandson. I think he will help find our boy."

John pressed his wife admiringly to his heart. Tenderly he wrapped the little horse in the bright scarf. At the door he paused to say cheerfully, "Don't worry, little mother, the Indians are in camp not more than a mile away and the chief knows I am his friend. As for our boy, he is as sturdy as granite and he hasn't been out too long—yet."

The tale of what John was doing ran like wildfire through the camp. Though the men feared for his safety, they knew, too, that it was foolish to endanger the lives of more men than necessary and furthermore that the Indians would be sure to intercept the advance of a body of men as an attack, and would act accordingly.

Yates traversed the distance between the "Old Fort" and the Indian encampment in a miraculously short time. As he neared the cluster of crude wikiups which had been thrown up by the savages he maintained a sharp lookout for any danger signals. He carried in a deep pocket in his sheepskin coat a trusty pistol, but as he approached the camp he raised his right arm above his head in friendly greeting.

Unmolested except by glowering looks he reached the wikiup of the chief. He found the savage sitting moodily before his pungent brush fire. The old chief neither moved nor showed any signs of interest or surprise at John's sudden appearance. To the white man's greeting the Indian grunted sullenly. Yates without delay brought into play all his knowledge of Indian psychology. He began smoothing unconcernedly the end of the scarf which hung below his coat. Then he pulled the cloth out little by little until its whole gaudy length was visible. This he swung back and forth showing up the bright

colors in the silk. The vision was too much for the old chief. He could not hide his interest though he remained silent and motionless.

At this point the anxious father told his story. During the recital the chief eyed the silk scarf minutely but at the end of the eager petition for help he sank again into moody indifference. Yates bit down his impatience as best he could and began to whittle a flat stick into ladle shape. With this he ostentatiously tasted the sugar and offered some to the chief. The savage smacked his lips approvingly over the much craved sweet stuff but instead of moving merely grunted something about "heap cold" and deliberately threw another branch on his smoky fire.

Then the desperate father prepared to use his last resource. With tactful skill he enquired about the welfare of the tribe and asked tenderly concerning the grandson, the beloved "little chief." In spite of himself the old Indian's heart warmed. With a glow of pride in his crafty old eyes, he spoke in his own savage way of the fine points of the baby brave. When the find grandparent was at the height of his enthusiasm, Yates drew forth the toy horse with the simple plea, "It's for your grandson, chief. Won't you come and help find my boy?"

The time-old appeal was too strong for the Indian. With a snort of acquiescence, he took the horse, examined it admiringly and finally hid it carefully away. Then he swallowed a great gulp of the sugar and, lest his squaw might find it, buried the can. With primitive vanity he drew the scarf around his neck so that the whole world, especially his jealous braves, might see. Without more ado the chief threw his blanket across his shoulder in typical fashion and set forth.

Once in the open he sniffed at the wind and shook his head disapprovingly. Already a few icy flakes were fluttering in the air and the sun was a huge crimson ball in a dull gray sky. With steady strides he skirted the fort wall and reached the stockade gate. Here the chief paused long while John waited, controlling his impatience as best he could. After careful examination the Indian rose leisurely from the hard beaten patch of snow. This was so gruelled with horses' hoofs that John had looked in vain for any clue to be found there. To his surprise the chief calmly informed him that the papoose was with the horses. To the white man's amazed look the Indian pointed disgustedly to a tiny dent inside a horse-shoe mark. There, sure-enough was a baby heel print not quite obliterated. The chief seemed satisfied now that he was not in a vain quest and set out rapidly to follow the horses' trail.

Now and again he paused to make sure that the little feet

had still followed. As they neared the canyon the snow became deeper and crustier. The father began to wonder if any child, even his son, could travel so far on foot over such country. He voiced his doubts to the Indian. For answer the chief pointed to another tiny mark, this time a toe print, plainly visible beyond the edge of a deep horse-shoe track.

"Papoose good legs," remarked the chief and strode on in silence.

The minutes seemed interminable to the father. With every step a ghastly fear was becoming stronger; could his boy if found have survived the bitter cold of the long hours, or worse, the possible attack of a wild beast?

Finally they came to a steep ascent. Just beyond was a log bridge, a crude span over the icy, deep-running creek. Here a bleak certainty seized John, no four-year old child could cross that bridge in safety. It was a difficult task for a man. In the face of this fact with irritating serenity the Indian stopped, adjusted his blanket and commented sagely, "Papoose heap wise."

John looked at the chief and waited in tense silence. The Indian was no longer following the horses' trail. His eyes were roving over the surrounding country with a shrewd penetrating glance. The horses and men had crowded together for some distance before crossing the bridge so that the path was a mere confusion of marked and unmarked snow. On either side of the road with impenetrable underbrush ending in jagged peaks or in the ice-checked creek. The child's trail had simply vanished. The sun was only a gorgeous rim, just visible above the high peak. In the east, the moon had risen cold and clear. The wind had died but for occasional shrieks, and in the interim all nature was solemn and still.

For a few moments the Indian seemed puzzled, then he turned leisurely and walked back several yards. Suddenly he stopped with an exclamation of satisfaction. He had come to a low break in the bushes. He turned and with a look of triumph beckoned to John. In an instant the father was at the spot. The bushes here swerved back unexpectedly and between their ranks just visible in the gray light was a distinct trail of tiny foot marks.

"Papoose heap tired," commented the Indian and this time not even expecting the dense white man to understand, he pointed to the toe marks. Each one was heavier than the last. The little feet could hardly lift themselves.

A little farther on in the path there was a deep blurr—the tiny traveler had stumbled and fallen. A few rods ahead with a treacherous drift where the lad had wisely turned aside and trudged wearily on. There was a continuous line now between

the foot marks. The tired little legs could no longer raise the heavy shoes above the snow.

With a wild yell the Indian suddenly darted forward, his hunting knife raised above his head. At almost the same instant John's pistol shot rang in the air. A snarling wild cat had made his last hunt. Not three yards beyond the writhing body at the side of the path beneath a gnarled birch tree, lay a tiny form motionless in the blue snow. One little arm had clutched at a willow which had broken in the fall, but still remained in the baby hand. The thin home spun coat was spread uselessly on the snow. The weary feet had stopped only when they could go no farther. On the firm, pale cheeks were tear stains and the baby mouth drooped mournfully.

Before the chief could touch him, John reached the spot and gathered his boy to his breast. For a moment the chief left him alone and then with less ceremony than wisdom, took the boy and placed him once more in the cold snow. With Indian skill he applied first aid. Roughly he rubbed the lad from head to foot applying soft snow to the cheeks, ears and hands. With no concealed disgust, he tore off the little shoes, civilization's foolish toys, and rubbed snow on the blue feet.

Slowly the blod began to flow through the chilled veins. The tiny legs twitched spasmodically under the vigorous rubbing and, after what seemed on eternity to the father, two great brown eyes opened and looked mistily out into the bleak world.

"Heap fine papoose," said the chief as he rose solemnly and wrapped himself once more in his great blanket.

Not a word further passed between the two men, but the hand shake which John forced upon the chief spoke a world of gratitude and bound the young pioneer and the old Indian in an undying friendship.

It was almost dark now and the canyon was an unpleasant place in which to linger. The moon was veiling herself in swirling billows of fine snow and in the distance two gray wolves howled as if some grievous wrong had been done them. John wrapped his precious burden securely in his great sheep-skin coat and falling in, almost reverently, behind the old chief, started for camp.

The home journey was joyously short. As they neared camp they met numerous groups of men, self organized search parties, each with its lantern and dog. At these the chief scoffed openly but his old heart warmed in spite of himself at the white men's tumultuous praise when they learned what he had done. By the time they reached the stockade the journey had become a march of triumph headed by the majestic chief and the pubilant father holding in his arms the sleeping babe.

At the Yates cabin the crowd fell back out of respect to the reserved, brave little mother. She stood tremulous in the open door way, her lips parted over set teeth, her soft, hazel eyes two surging stars of love and fear. As if in spite of herself her yearning arms stretched out and she whispered from the depths of her heart, "My baby—is he—is he?"

"He is asleep, little mother, as well as he ever was."

To prove his words, John sprang to the door step, placed the boy next his mother's heart and then folded them both passionately in his two strong arms.

Outside in the swirling snow the settlers took eager care of the old chief. He was escorted royally to a cabin where he was fed sumptuously. Then he was led over to the platform. Here a glad work was in progress. There was not a good wife in the settlement who did not donate joyously from her scanty supply to the heavy sled which was being packed for the Indians. There was everything in the load from "poor man's" cake to juicy pine hens roasted to a nicety. One true-blue mother insisted upon sending precious pop corn balls to every youngster in the Indian band. And Margaret Yates had sustained her nerves during the dreadful hours of waiting by baking ginger-bread men, large and small, in as plentiful numbers as her larder permitted. These were added as a final touch to the creaking sled.

Several curious Indians found near the stockade gates were drafted to draw the load to the tribe. Amid a chorus of cheers and good will the mystified red men started for their wikiups, while with sighs of intense relief the pioneers returned, unfearing for the first time in days, to their cabins to enjoy the gift of peace which the little child had unwittingly brought them.

In the meantime, little John Yates, the innocent cause of this rejoicing, was endeavoring manfully to finish eating his bowl of broth and bread. His heavy brown eyes closed sleepily over the last bite. Tenderly his mother held him while he lisped his baby prayer of thanks, and then she wrapped him snugly in the warm blankets of his trundle bed. Arm in arm the father and mother stood watching their boy until his heavy lashes lay peacefully on his rosy cheeks and his breath came in long, easy swells.

One by one the tallow dips flickered out in the village of adobe and logs. The Indians had long since gone to rest. Great Salt Lake Valley was left unmolested to the fluttering white flakes and the bright angels of peace and good will. But a tense expectancy pervaded the gentle peace of the night, and long before daylight the camp had awakened to the meager Christmas joys of that brave little camp. Rippling mirth

poured from the frosty windows and climbed with the circling smoke up the chimneys. From morn until night that day there was peace and joy and thanksgiving. And nowhere in the valley was there more happiness than in the cheery Yates cabin, unless it was in a far off wikiup where a little Indian boy sat all day and played with a wooden horse, while a moody old chief watched and smiled inwardly.

Gems of Thought

"As a man thinketh in his heart, so is he."—*Proverbs*.

"All things are possible to him who believes."—*Selected*

"Never speak a word that you would not wish to come true."

"Man is materialized thought; he is what he thinks."—*Franz Hartman*.

"Wherefore let him that thinketh he standeth take heed lest he fall."—*Paul*.

"Do not think a thought that you do not wish manifest in your life."—*Author Unknown*.

"Never imagine a condition or circumstance that you would not like to see near you."—*Selected*.

"Every right action and true thought sets the seal of its beauty on the person and the face."—*Ruskin*.

"Day dreams aren't useless after all, provided you back them up with day hustle."—*Jerome P. Flieshman*.

"Practically all things are possible to a man who can learn how and what to think."—*Dr. Wm. A. Keever*.

"Silence and reserve suggest latent power * * * what some men think has more effect than what others say."—*Chesterfield*.

"Thoughts are not only things, they are living things which grow, multiply, and bring forth after their own kind."—*Agnes Mae Glasgow*.

"Those who make room for impressions will receive them. Man's soul may be perfected by the power of the will."—*Paracelsus*.

"As nothing reveals character like the company we like and keep, so nothing foretells futurity like the thoughts over which we brood."—*Newell Dwight Hillis*.

"Act is the blossom of thought; joy and suffering are its fruits; thus does a man garner in the sweet and bitter fruitage of his own husbandry."—*James Allen*.

"Truly thought must image forth the thing of the condition desired before it can manifest itself. This is a truth known to all metaphysicians."—*Stephen Adams*.

"Crowd your mind with thoughts that are rich and high and wonderful. This is the simplest way to build strength, quality, and greatness, into your mind."—*Christian D. Larson*.



Hearts and Hollyhocks

*A Story of Love, Struggle
and Society*

by
Ruth Moench Bell

Chapter III

"There ne'er was a gallant like Young Lochinvar!" Edna laughed happily as she cuddled up to John in the little car he had hired to escape the mob. It was thrilling to be spirited away in so romantic a fashion. It was the pinnacle of a maid's ambition to be wed to one who could so cleverly make his escape from the showers of rice and old shoes, that Phil, with all his wealth, had been forced to take. A woman loves a big man, a strong man, a masterly man. Edna knew that John was all these as she felt the joy of adventure with her hero.

"Where are you taking me to, Young Lochinvar?" she demanded, glorying in the fact that she was almost lost to view beside his broad shoulders.

"I'm going to take you to a spot where no best man or other admiring swain can have another glimpse of you for two weeks." Even a Ford sedan runabout can be steered with one hand. John used the other arm to draw Edna to him.

"I'm starved for you. I'm almost jealous. The way some of those fellows were adoring you was more than I could endure."

"They weren't looking at me at all," Edna maintained. "Every woman and girl in the crowd was admiring you and envying me."

"What about Phil and Judith?"

"Didn't they look splendid? It was certainly a wedding to remember."

"It was, little woman, and I'm glad you had it. I'm glad you had the center of the stage with your girlhood friend. I'm glad of the bridal finery, the veil, the bridesmaids, the flower girls and all the beautiful setting for two lovely flowers."

"Why are you saying it sadly?"

"I remember my baby sister trailing a table cloth about the house. It was wound about her head like a turban and swept after her for several yards. She was getting the sensation of being a bride. So I'm glad you have had it all."

"You are making me anxious," Edna pouted prettily, "That's the way father always led up to something disagreeable."

"Oh, darling, I hope it won't be disagreeable," John wavered

and incidentally nearly ran the car into a tree. "But you are right. I am leading up to something with clumsy masculine tact. I was trying to tell you that I was glad you had realized your dream, and hoping you would enjoy mine for we are almost at our destination."

John glanced covertly at Edna's face. Was it disappointment or dismay or only suspended judgment he read there?

"Then we are not going on any train?" Edna asked nervously. They were drawing near the outskirts of town, a region Edna scarcely knew. "Where are you taking me?"

"To a little hut among the hollyhocks," John breathed as he stopped the car before a small adobe cottage almost hidden by hollyhocks and climbing roses.

It was an alluring spot, but Edna bit her lip in vexation. The shock was too great. So this was where they were to spend their honeymoon. When Judith told of the beauties of Florida, she would have to remain silent or—really, it was too stupid of John. "Just for tonight," Edna demurred. "Then off on a journey tomorrow?"

"Only in fancy, dear," John pleaded. "Don't you love me enough to be happy with me here?"

"I could be happy with you anywhere," Edna recovered herself. "Only this was so unexpected."

"Now, I'm just going to take you to the door, dear," John kissed her gratefully. "Then I'll leave you to rove about and dream while I take the little car back. It was only borrowed, you know. Then I'll walk back, thinking every step of the way that my dream has come true. My dream that a lovely little woman loves me and is waiting for me in a 'hut half hidden among roses, herself the fairest rose of all.'"

"John I'd love you better than any other man on earth if this were all the worldly wealth we should ever possess. If you were poor or—or—why, I'd be prouder of you even if I had to go through poverty of the very poorest kind. I'd even share disgrace with you rather than be the wife of the richest, most honored man on earth."

John drew her to him tenderly. "I don't imagine I'll ask you to share very dire poverty, little woman, certainly not disgrace. I'm not contemplating any desperately criminal acts. But it's going to be rather hard to play up to Phil and Judith. He'll have a car. We'll walk."

"Splendid exercise," Edna laughed. "Just so we walk together."

"That's what I was trying to get at the other night," John agreed, and that's the thought I'll leave you with. And I'll be back as quickly as possible."

Edna stood watching his car out of sight while a thousand memories were assailing her.

"What is it?" she finally asked herself. "Why it is this old-fashioned garden! It is just like grandma's. There are the very burdock leaves I used to fashion into hats. And here are the hollyhocks to trim them with. And there are larkspur and marigolds and candytuft."

Fully an hour later John came upon her unexpectedly. She was surrounded by the works of her hands: the most bewitching doll parasols, exquisite creations of Paris hats, ballet dancers, adorable elderly ladies and a perfect colony of dolls, all fashioned from satiny hollyhocks, burdock leaves and old fashioned flowers.

"Why, this is paradise," Edna exclaimed, dropping her fascinating treasures to run to John. "This is grandma's garden all over again. I used to think it was heaven and fairyland all rolled into one. And I'm starving to death and just found it out."

"So am I. Let's see what we can find."

They opened the back door and there as cozy as could be was the kitchen table set out with an old fashioned supper, bowls of creamy milk, a plate of brown bread, sliced so daintily, honey in the comb. It was all so homey and inviting, the spotless kitchen, the snowy cloth, the informal meal. They were at home at once.

"How could paradise be so close to town," Edna laughed after she had eaten her capacity of brown bread and milk, and, armed with a plate of cookies and a plate of apples, was making for the next room.

"I know there is another room and a fire-place where we can munch cookies and apples before the blaze. But who owns it all and how did you come to find it?"

"You are right," John exclaimed opening the door before he answered all the questions. "Here is the fire-place and the fire all laid." He struck a blaze and placing the apples and cookies on a small table, evidently for the very purpose, he brought up the big chair and drew Edna into it while he perched on the arm. "It belongs to a beautiful woman, whose soul time has not tarnished. She goes up town to work but lives here with her flowers and her memories; and a more serene countenance, a heart more brimming with good-will I have never encountered. I have admired the place so often she invited us to spend our honeymoon here while she was away on a visit."

"Two could sit comfortably in this great chair," Edna invited, making room beside herself. "I want to dream on your shoulder before this grate fire. A person could live a thousand

years in a quiet nook like this. It is so much like grandma's home. It seems so strange now as I look back on it. There were always aunts and uncles and grandchildren visiting her, several families at one time. I never remember less than three families at any time. And yet I never heard a quarrel, a cross word, a sarcastic criticism. I never thought of it till now. And I never heard an unpleasant word between grandpa and grandma in my life. I don't remember seeing a frown or ugly glance. No one was ever in a hurry or worried. I can see the table set and the children, aunts, uncles and grandpa and grandma around it. That table reached from one end of the long room, which was kitchen and dinning room, clear to the other. I wonder why we were so quiet and well-behaved! Was it grandpa's sweet influence? I know it was not because we were afraid of him or grandma. Then the evenings after supper. We played so quietly, while grandpa read his paper and grandma sat knitting. I remember hearing the old clock tick. We all listened for the hour of nine. That was the signal for grandpa to fold his paper and lay it on the table, take off his glasses, and turn his chair towards the center of the room. Each one found a chair and turned it in a circle or knelt with someone while grandpa prayed. He was a lengthy petitioner, when it came to prayers. And many a time we just had to snicker over some absurd thought that popped into our heads while the prayer lasted. And oh, how our kness ached before he got through. Then everyone went to bed. But why was everything so quiet and peaceful there? We children were noisy enough at home. With all these families under one roof, why was there no discord, no quarreling or fault-finding?"

"Maybe it was the atmosphere of the place," John ventured under the spell of Edna's words, and wondering himself at her narrative. "Maybe you explained it all when you said no one was ever in a hurry, no one ever worried."

"Or, if they did they left their worries at the gate," Edna smiled. "I know we all had the greatest reverence for grandpa, with his snowy beard, his kindly voice. He said so little. We children always knew when he was concerned about anything. He put his hands behind him and walked way up to the back of the lot where he could be alone to think. And no one ever disturbed him. When he returned, we could see by his clear brows that he had solved his problem or subdued his sorrow, or calmed his anger. He was the same serene soul that said so little but was always kind and loving."

"That is what I should like to be, young or old," John exclaimed. "And you have described the kind of home I have always wished for, a place of peace."

"At home, we were hurrying to go somewhere, or worrying about expenses, or hoping for something new, and straining to pay for it. Furniture, clothes, dishes, carpets or something else, was always in demand and always crying out to be paid for."

"It is a terrible strain to be forever standing on tiptoe straining to reach a mark just beyond our grasp," John agreed, "and that is what makes our modern lives so trying on our soul strength. 'We have traveled far from leisurely lane'," he quoted.

"And that reminds me," Edna cried, "is Tennyson in the bookcase? I thought of something this morning that I wanted to look over again."

"I know what it is," John exclaimed with almost uncanny insight. "I thought of the same thing when I saw you in the altar room. It is what the prince says about his mother."

"Yes, in 'The Princess,' how could you have known?"

"Suggestion. When hearts are in tune, they receive thought messages just as easily as spoken messages. When mother was living, I never thought of a song, when we were in a room together that she didn't begin singing it. And if she thought of one I was whistling it right away."

"I hope we can always be in tune with each other, like that," Edna sighed.

"And both together in tune with God," John added, kissing her tenderly. "Here is the message you wished. I memorized it years ago, after mother died:

"Not learned, save in gracious household ways,
No angel, but a dearer being, all dipt
In angel instincts, breathing paradise,
Interpreter between the gods and men.

* * *

"Happy he with such a mother! faith in womankind
Beat with his blood, and trust in all things high
Comes easy to him, and though he trip and fall
He shall not blind his soul with clay."

And so the evening passed and the other evenings, too. They found an old guitar. John knew a few chords, so they sang old songs together, or read, or dreamed by the fire-place, or walked in the moonlight.

Fishing in the river that flowed by one side of the lot, work in the little garden, housework and visiting with each other, took up their days. And soon the two weeks were over.

"It has been so perfect, I dread the change," Edna sighed, as they sat by the fire for the last evening.

"It is one dream that came true," John added.

Yet neither realized that the memory of those beautiful hours together, would bless and torture them in the years that were to come.

Neither realized that unseen forces were even then upon their threshold, forces that would inevitably change the set of their sails.

"Didn't you say that Judith and Phil were to come in and spend this last evening with us?" Edna asked.

"Yes, I told Phil where we were to be. They were to drop in on us on their way from the train before anyone expected them home."

"That sounds like them, now," Edna exclaimed as a car was heard to stop at the gate.

Chapter IV

"It's our last evening in this dear, little home. I wish we might stay here always," Edna sighed.

John leaned over and clasped her in his arms. "It's worse than that, dearest, it's our last minute. Judith is at the door right now."

There was an impetuous ring at the old fashioned bell, then Judith tried the knob. She was in the room in a minute in a blaze of wrath. Phil followed right after, anxious to explain and make up. But Judith sprang away from him.

"Why, Judith," Edna cried in dismay, clasping Judith's storm-shaken body in her arms. "Whatever has happened?"

"It's Phil! and I just hate him! I never will make up with him!" Judith sobbed passionately.

"She's just tired," Phil apologized. "We've had a deuce of a time. There was a wreck just ahead of us. And there we were side-tracked without a diner for about twenty-four hours. Judy and I finally got out and walked into a miserable, little, one-house town. But we hired a man to bring out his Tin Lizzie and get us to a real town. There we sat in a cold station, half-starved for hours—"

"Oh, for pity's sake, don't make me live it all over again!" Judith exclaimed. "It was bad enough to go over it once."

Edna took command of the situation at once. "You sit right here in this easy chair, Judie. Phil, stir up the fire. And John, you can take her hat and gloves and then come and help me get something warm for her. She's just tired and hungry and sleepy and everything else that's miserable."

The men did as they were bidden and in a few minutes John wheeled the little table, on which he and Edna had enjoyed so many cozy, fireside meals, close to the fire-place. "Oh, this

tastes so good," Judith exclaimed ravenously. "I'm nearly starved to death. Wherever did you find this cozy nest? I didn't know you could cook, Edna."

"I can't," Edna laughed. "Any dining-car chef could make my simple attempts look silly, indeed."

"Don't say dining-car chef," Phil begged. "The things they served us in the name of food and the prices we paid and the tips we gave!"

"When I was at home I was in a better place," John quoted in imitation of Touchstone. "But travelers must be content."

"Never again for me," Judith groaned.

"You'll forget all about it by morning," John predicted, "and be telling everyone that will listen how wonderful Florida is. Why, a month from now you'd undertake a trip to the moon, if there was a chance, and Edna would be ready to go with you."

"Florida is lovely," Judith cried, "and, oh, those southern roses."

"Not half so fragrant as the honeysuckle all over this old porch, and not half so pretty as the hollyhocks and marigolds and batchelor buttons—"

"And the burdock leaves—" John interrupted Edna teasingly. He never could get over the array of Paris hats she had fashioned from them that first night in the over-grown garden.

"You two seem frightfully happy," Judith sighed enviously as she noted the tender intimacy between them, at the same time casting about for some way to slip her hand unobtrusively into Phil's by way of an attempt at making up. John and Edna, noting her, contrived to gaze studiously into the fire, and soon both couples were building castles in the flames and embers.

"You are going to stay with us, you know," Edna urged when they finally spoke of going home. "There is a spare bedroom all ready for you. It is the last of our vacation and honeymoon, and we ought to spend it together."

"We'll have to go home," Judith spoke with reluctance. "Our families will be expecting us. But I'd like to dream here forever. Traveling is interesting, but it can get on one's nerves when everything goes frightfully wrong."

This was recognized as Judith's apology for her little outburst against Phil when she first arrived. Phil patted her hand affectionately to show he understood and cherished no resentment.

"Well, we couldn't afford a real trip, so we came here to 'The Forest of Arden,' as Edna calls it, and dreamed all kinds

of adventure, not one of which could be so wonderful as to live here all the time."

"It would be lonely for Edna while you were gone all day," Judith demurred. "And then it would be awkward for you to have to walk so far after work."

"Walking is good exercise," John maintained. "But I hadn't thought it might be lonely for Edna here all day." He spoke like a school boy whose pet bubble has burst just when he had hoped it might last forever.

"It is surely cozy here," Phil agreed, "but there is no use turning hermit yet awhile." Here Judith and Phil exchanged meaningful glances and a minute later there was the sound of a car stopping and a medley of voices and laughter coming up the graveled walk. There was a chorus of oh's and ah's! when the door opened and the parents of all but John stood on the threshold.

"We tracked you young scallywags," Phil's father laughed. "How did you come to think of this place to hide a honeymoon in?"

"It was entirely John's idea," Edna smiled proudly.

"Yes, and he wants to hide Edna here for the rest of her life," Phil joked.

"Nonsense," Phil's father exploded, "we'll soon put a stop to all that. Get on your toggerly all of you. We're going to kidnap you and take you all back to civilization."

"All except Edna and her captor," John declared. "We must finish our honeymoon here. Unless she'd rather go."

"I couldn't go yet," Edna agreed. "It's going to be hard enough in the morning, even. We've been so happy here. I almost dread to change."

She spoke so sincerely and with such evident regret at the thought of leaving, that after a few protests, the group went merrily away.

"This may change your minds somewhat," Phil's father smiled as he placed a sealed envelope in John's hands and hurried away.

"And this may change Edna's notions," her father cried, affectionately pressing a similar envelope into her hand. "Now, don't open them till we are out of sight," he commanded. "And remember John's letter is to be opened first."

"What do you suppose it is?" Edna wondered, when the sound of the cars was no longer audible.

"Something good, of course," John hazarded. "Phil's father never does anything else. And yet somehow I dread to open it. I'm superstitious I suppose. These two weeks have been so perfect, I know they can't last forever. And I know nothing else

could ever be better. I feel like Adam and Eve must have felt when they turned their backs on Paradise."

"Silly boy," Edna laughed happily. "We'll take our Paradise right along with us. Now open the letter."

After John had opened it, he stood silent so long that Edna came and peeped over his shoulder. "It's just what I feared," he said thoughtfully.

"Feared," Edna almost shrieked for joy. "O, goody, goody, goody! Why can't you read, you foolish? Oh, hurrah! hurrah! They've given us the lot next to Phil's and Judith's. It's right where they are going to build. Judie and I will be side by side again. We won't even have a fence between. It will be just as Judie and I have always been. Oh, isn't he the grandest man on earth, Phil's father? He must love you as if you were his son. I suppose he knows how Judith and I have always been. Oh, aren't you glad, darling?"

"You don't realize, sweetheart," John explained seriously. "There is the lot right enough, but how can pennyless John build a house on it?"

"Couldn't we mortgage the lot for enough to build the house?"

"We might get one third of the amount necessary, that way."

"Well, couldn't we build just a small house at first?"

"How would you feel in a small house while Judith was next door in a large one?"

"Oh, I shouldn't mind it at first."

"But that is the residence part of town. Every house along the street is handsome and pretentious. I hoped we might stay here or in some modest neighborhood where we would not have to be in competition always with those whose fortunes are made. Then we could save and build when we could afford to and as we could afford to build, instead of being forced into something beyond our means."

"But we can't refuse," Edna cried in dismay. "Why, we haven't opened father's letter yet."

John looked on while Edna hurriedly tore open the envelop. Then she suddenly flung the letter into the air and caught John about the neck. "Oh, you darling. It is solved. The whole thing is solved. Isn't he the dandiest daddy?"

"He is going to put up for us to build with?" John asked without enthusiasm.

"However could you guess? No, it isn't that. Poor daddy couldn't do that. He will go on our notes though, and help us to get the money so we can build right while we are about it. Why, you don't seem a bit relieved, John. I think you are dreadfully ungrateful."

"It isn't that, sweetheart. It's only—oh, well, I guess it will come out all right. After all it's the set of the sail, and not the gale that determines the way we go!"

Edna went to sleep that night to dream happily of a beautiful modern home of her own. John was at her side, and Judith was just across the yard. John, however, tossed wakefully.

"I suppose it is wicked and stupid and ungrateful of me," he thought to himself. "But I don't want a home on another man's bounty. And I know that notes have a way of falling due just whether one is ready to meet them or not. And usually one is no more ready to meet them when they fall due than he was when he made them out. But that is not the worst feature of this. It is that living up to Judith and Phil eternally, whether we can or not. It is the one fear I have about our marriage."

Towards morning John dozed off to dream ridiculously of sheriff's sales, bridge luncheons, sedan' cars and—well, he wouldn't even name the other picture that came. But as this latter figment of a troubled brain flitted before the vision of his unconsciousness, he woke with a start and a yawn of grateful return to consciousness.

"Whatever happens; it is Edna's happiness, not my notions, that must be considered," he decided. "I must make the little girl happy. And her heart seems set on this. Come on, little woman," he called gaily, as Edna opened her eyes. "We've got to get back to realities and plunge into life in earnest."

(To be continued)

In the Beautiful Valley of Life

I was weary and worn with much care,
Great sorrow and grief I had known;
The hour seemed as one of despair
Whence joy, like a fleet bird, had flown.

Yet e'en down by the valley of death
I found that my Savior seemed near,
To whisper of comfort and faith,
Saying this—"You have nothing to fear."

O blessed Redeemer of mine,
If the valley of death be so sweet,
Then what of the valley of life,
With a harvest of glory replete?

O ye who now strive for that goal,
Take courage, the victory is near;
Remember His dear, precious words,
And you will have "Nothing to fear."

Berkeley, California

Annie G. Lauritzen

Large Families*

Dr. C. L. Olsen

The term "a large family," intuitively brings before our mind's eye, for the sake of comparison, the small family, as well as larger and smaller ones. Even the thought of a family without children crowds in upon us.

In discussing the subject before us, we must first endeavor to show the necessity for children to be born at all, unto their parents—and, likewise, the necessity of parents allowing children to be born unto them. And, thank God, we are not left in the dark concerning this matter; neither do we have to depend upon the whims and fancies of mortal man, in determining this important issue.

It should not require a great deal of argument to convince Latter-day Saints, particularly, that to bear children is a mission, divinely appointed to all of God's children. There can be no room for argument about this question, which has once and for all time been settled, by an Authority, which no Christian, at least will doubt.

"To the law and to the testimony." So, let us turn to Holy Writ: When the all-wise Creator had finished his great work, preparing this earth as an abode for his children while they should sojourn in mortality, and he had placed upon this, his footstool, our first parents, "God"—I am quoting—"blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth." *To multiply was intended as a blessing—not as a punishment.*

To inherit an earthly tabernacle is the only means by which the spirit of man can possibly advance and in course of time become like his heavenly Father. If it is true—which of course it is—that "all of God's children must receive bodies before this earth and its inhabitants will have fulfilled the great purpose for which they were created," it is clear that the responsibility of allowing children to be born, or of denying them that natural right, rests upon those who, as husbands and wives, have, impliedly, accepted the mission of becoming parents, if God shall grant them the privilege. These great truths must be self-evident to every right-thinking man or woman.

*An address delivered before the Advanced Senior Class, M. I. A., and others over sixteen years of age, Miller ward, Granite Stake, March 7, 1922.

What, you say, are all men subject to this law, the law governing the multiplying of species? Yes, absolutely. Every healthy individual, not only human beings, but lower animals, as well, instinctively respond to the universal law of reproduction. None but the coward, the faint-hearted weakling, or selfish creature will attempt to evade it. Listen to the immortal Shakespeare:

“Torches are made to light, jewels to wear,
Dainties to taste, fresh beauty for use,
Herbs for their smell, and sappy plants to bear;
Things growing to themselves are growth’s abuse:
Seeds spring from seeds, and beauty breedeth beauty,
Thou wast begot—to get it is thy duty.

“Upon the earth’s increase why shouldst thou feed,
Unless the earth with thy increase be fed?
By law of Nature thou art bound to breed,
That thine may live, when thou thyself art dead;
And so in spite of death thou dost survive,
In that thy likeness still is left alive.”

Man, the Creator’s master piece, the crowning glory of God’s creation, is the only being capable of designedly thwarting his Maker’s plan. Elder Joseph A. West, in his excellent article, “Marriage” (*Era*, Feb., 1922) referring to a statement in the *Oregonian*, says:

“The American family of fifty years ago averaged a little over five children; whereas now it averages but a little over two; one hundred and fifty years ago, the average was about eight,” and adds, “We have besides an innumerable host of men and women who fail to comply with God’s first great commandment—to multiply and replenish the earth.”

Referring to the U. S. census for the decennium ending with 1920, the *Springfield Republican* has this to say regarding the relative size of the American family:

“The traditional statistical convention of five in a family [meaning parents and children] is apparently due for revision before very long. The Census Bureau now reports the average at 4.3, having declined from five in 1880 to 4.9 in 1890; to 4.7 in 1900 and to 4.5 in 1910.”

Comparisons are odious; but they are mighty telling for all of that. We, the Latter-day Saints, need not go back 150 years to find some very valuable food for reflection. I well remember the time—and I am not old, by any means—when we boasted eight as being the number of an average Latter-day Saint family, as against five for the United States as a whole. And what are the comparative averages today? About 6 to 4½!

And now we are brought face to face with the subject under discussion from another angle, namely that of *quality*: Referring specifically to the number of children in a family, the

proposition, "It is not *quantity* but *quality* that counts," has been variously stated by several eminent men time and again, publicly and privately, in speeches and in writings. The statement sounds plausible, logical, in fact! therefore, it is frequently repeated, parrot-like, by those who readily take things for granted. Having been allowed to go unchallenged—at least, I have never heard anyone attempting to disprove its accuracy—the assertion has gained credence, while even well-informed persons have accepted the argument as finally settled.

To be sure, quality and not quantity is paramount in some, perhaps most, of human undertakings, for example, soldiers in a given encounter; aeroplane pilots, sea captains, the personnel of an Arctic expedition, etc. But in every single instance, the so much desired "quality" depends on individual selection, whether it be from the ranks of the drafted men, the most skilful aviators, the careful mariners or from explorers, renowned for their intrepidity.

But notwithstanding such selection, and the greatest care imaginable being exercised in human calculations, the actual outcome may prove a disappointment. For wherever the human equation operates, the ultimate results are problematical—they may or may not measure up to expectations. These deductions hold good in any human venture; and rearing a family of children, the greatest of all human ventures, is no exception. "The best laid plans of men and mice oft gang alee." The unsinkable *Titanic* sinks; the majestic *Roma* crashes to the ground, a seething mass of flames, abruptly ending the expected glorious career of its noble crew; Shackleton, the daring explorer, dies before reaching his goal.

To make the proposition, "It is not quantity but quality that counts," an axiom as applied to the number of children in a family, is absurd. It is the feeble echo of quibbling man, struggling to find an excuse for not allowing nature to take its course. It is the hollow creed of so-called sexual reformers; the untenable theory of the ultra-scientific mind, in search for something with which "to soothe the unholy throng," bending every energy to find an excuse for disregarding this divine injunction: Multiply! The evil one does not care how this is done, if he can but gain the victory.

Now, let us for a few moments calmly consider the question, viewing it from a rational standpoint: The quality of the product depends upon the quality of the material. Analogically, the same rule governs the human product; hence, if the quality in children be deficient, the only remedy lies in obtaining better "material." How? By selection. Can any human being make such selection? No. The quality of the spirit determines

the quality of the child, the man or the woman. It does not in the least depend upon the number of children in a given family. Such a homely proverb, as: "You can never make a silk purse from a sow's ear," can be applied to human beings, even.

Fortunately, the Lord has not entrusted puny, whimsical mortals with the privilege of selecting from among his spirits the particular one or ones they may happen to want—spirits which, when embodied, should be noble, beautiful and strong, and possess a surpassing degree of "quality." This particular prerogative the Lord has reserved unto himself. He may in his inscrutable wisdom see fit to send some superior spiritual intelligences to obtain earthly tabernacles, in one or another dispensation, all to bring about his holy purposes.

In explaining the meaning of the extravagant proposition mentioned (and its exact language has been quoted) its proponents will say that according to science, if parents could be induced not to burden themselves with so many children, but rather be satisfied with, say, one or two, they would be able to pay more attention to these, provide them with better homes, better food, better clothes and more enjoyment; surround them with more "refined" associates, give them a better education, etc., and that these considerations will bring about the so greatly desired "quality." The fact is, that parents, and would-be or should-be parents, today are burdened with too much "science" altogether, in connection with the rearing of children, while common sense is side-tracked. The "problem" of parenthood, that frightful bugbear of latter-day sinners, is ding-donged in our ears, in season and out of season.

Parents and parents-to-be, take heart! Do not heed the specious pleadings of zealous social "reformers," who are trying to show you how God's plan can be improved upon. Quietly study your own condition; consider the following facts, and weigh them carefully. Each and every spirit, both before and after entering mortality, is an individual entity. As such, and having been endowed with ability to choose between good and evil, and given an inalienable right to exercise his or her free agency, all that parents can do, in rearing a family of children, is to teach them sound doctrine, instil in them correct principles, set them a good example, and endeavor to the best of their ability to bring them up in the fear and admonition of the Lord. There is a limit to responsibility, even, so that mortals need not feel dismayed, but, filled with faith, hope and charity they may accept the call to parenthood, confidently trusting in an overruling Providence. "Suffer little children, and forbid them not, to come unto me." Such was the call of the Savior. Before children can come unto him, *they must be born*. And woe unto

those who intentionally "forbid" God's spirits to enter into mortality, thus hindering them from progressing in the scale of intelligence.

Ah, yes, eugenics and eusthenics! We must not forget to mention them. When these interesting subjects—so fascinating, because of their plausibilities—shall have been worn threadbare, depend upon it, some new euphonic term will be coined, for erudite, grave-visaged bachelors and spinsters, to prate and orate about. Meanwhile, people with common sense, healthy bodies, sound minds and natural instincts will go right ahead and people this world in the good, old-fashioned way, heeding nature's promptings and not the silly admonitions of their inferiors.

Now let us look at the large family as an actuality: The potential large family admits of academical discussions; the actual large family is a domestic reality, where polemical disputations as to the whys and wherefores, and the eventful outcome of the venture, are out of place.

A large family is not necessarily a bedlam, where confusion reigns supreme. It is rather comparable to a colony of busy bees, where each individual member either has learned, or is learning, to do something useful, not only for her own self, but for the good of the whole "colony." The mother, that dignified, guiding load-star in the home, may be compared to the stately queen-bee, as she quietly, calmly, but well aware of her commanding station, moves about in the "hive", directing every activity of all the inmates.

The popular refrain, "Everybody works but father," does not apply to the head of a large family, especially if he and his wife start housekeeping on daily wages; a meagre bank account, or, as more often happens, without any tangible assets. If he is not poor, his large family will very likely both make him and keep him poor, that is, in this world's goods.

If ever—as we are told was the case in in good, old American days of yore—children were considered as representing intrinsic money value to their parents, their rating on any such basis is long since obsolete. At present, the exchange quotations on the child-market are decidedly bearish—I believe that would be the proper Wall Street term. But for all of that, the man having a large family of children—of anywhere near decent children—is rich, indeed. Perhaps not rich in money, stocks or bonds, but in possessing the inner satisfaction that he is a man, and not a mouse. He takes at its face value the scriptural declaration: "Lo, children are a heritage of the Lord. As arrows are in the hand of a mighty man, so are children. Happy is the man that hath his quiver full of them; they shall not be ashamed, but they shall speak with the enemies in the gate."

Modernizing his attitude as understood by the phrase, "speaking with the enemies in the gate," such a man—one, deserving having that masculine designation spelt with a capital M—manfully taking his part among men and endeavoring to do his full duty as husband, father, neighbor, and citizen, has learned by heart the admonition of our virile western bard, the inimitable Walt Whitman: "Live so every day that you can look any man in the face and tell him to go to——," and he may feel tempted to use the closing word of this rather vigorous thunderbolt, if he be accosted by the birth-control vituperator, made the target for ribald jokes or flippant jests or assailed by the sanctimonious hypocrite.

And as for the children in large families, they compare at least very favorably with those coming from the smaller-sized family. Trained, not only didactically but in actual practice, to curb selfish tendencies; to share with others their little joys; not only to recite the Golden Rule, but to live it, they, generally "make good," so that when turned out the finished product, they stand up, four square, as men, not lisping sissies; women, not fashion-plate chromos.

Now let me say to you mentally and physically strong young men and women of marriageable age: Get married. Beget children—don't be scared; let them come, as many as God is willing to send you. You will be all the happier for bidding these precious spirits welcome, taking them in your arms and into your homes. Do not try to interfere with the course of nature, as regards bearing children. Let no one make you believe that if you have "too many" children, both they and you will suffer from hunger on that account, in this blessed land. For, as true as it is written:

"In some way or other, the Lord will provide;
It may not be my way,
It may not be thy way,
And yet in his own way the Lord will provide."



By Whose Authority?

By Reinhard Maeser, of the Brigham Young University

The contention still persists that there is and always has been with man an unbroken line of authority to administer in spiritual blessings since the days that Christ conferred this power upon Peter; but this seems to be untenable in the light of history. To present some of the evidences pointing to a complete departure from the primitive Church, is the purpose of this paper, and it is hoped that the presentation shall not be trite, not a mere retelling of the evidences commonly used to show that there has been as complete falling away from the apostolic Church as the Scriptures predicted there should be.

In this presentation I have drawn from the following works: Kurtz, *Lehrbuch der Kirchengeschichte*; Piper, *Zuegen der Wahrheit*; Lecky, *History of European Morals*; Gibbon's, *Decline and Fall of the Roman Empire*; Rishell, *History of Christianity* and others. The diversified and authentic sources from which gleanings have been made, should lend considerable security to the truthfulness as well as the varied conceptions and practices of its ordinances and interpretations of its principles.

A necessity for entering upon any explanation of the organization and doings of the Church in the days of Christ's personal ministry is not apparent for the purposes of this exposition. I am accepting the accounts of these things as they are made known to us in the New Testament. For the sake, however, of contrast, comparison, or adjustment, or to correct forms or sayings, references may from time to time be made to those primal days of Christianity.

Augustus Ceasar was the first Emperor of Rome, and it was during this reign that Christ organized his Church and chose and commissioned some to carry on the work after his earthly mission should be completed.

It does not appear presumptive for me to say that Jesus organized his Church, placed therein such principles and ordinances of salvation, and such officers and authority properly to function in all these things. That Christ knew the requirements for eternal life; that he knew the necessary laws to be obeyed for one to become a citizen in his father's kingdom: that he knew the ordinances to be observed for one to gain salvation and exaltation, cannot be gainsaid. These laws, prin-

ciples, ordinances, he made known to the people, and before his final leaving, he particularly commissioned twelve of his faithful disciples to carry on the work after his departure.

No one claiming Christian standing is going to deny Jesus Christ the right of authority to establish his Church upon these principles and ordinances which he knew, from their eternal and saving character, were and are the only ones containing the possibility of salvation and exaltation in the kingdom of God. "He became the author of eternal salvation unto all them that obey him," Heb. 5:9. These principles and ordinances were not given by the Lord just for the day or the time, but they are fundamental, eternal, never changing. (Gal. 1:8; Eph. 4; Ps. 145:13.)

If now we can accept the thought that Jesus Christ did promulgate the essential and life-enduring principles of the gospel; that he did organize his Church and set therein "some apostles, some prophets, some evangelists, some pastors, teachers, and gifts of healing, helps, governments, diversities of tongues, for the perfecting of the Saints, for the work of the ministry, for the edifying of the body of Christ" (Cor. 12:18; Eph. 4:11, 12) then, may we ask, whose business is it, or whose right, in any wise, or in the least particular, to modify, change, or entirely eliminate any of these principles, ordinances, or offices? (Gal. 1:8-12.) Many scriptures might be referred to, establishing the never-ending and enduring nature of the gospel as Jesus gave it and taught it to his disciples. Among these attention is called to Rom. 1:16-17; Rev. 14:6; Ps. 9:12; 145:13.

After Jesus had sent the other Comforter, of whom he spoke to his apostles, and they were fully empowered and authorized to go on with the work he had left for them to do, (Matt. 28:18-20; Mk. 16:15-20) he nowhere commissioned them to make any changes. (Gal. 1:8.) "But, though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed."

Soon after the death of the Savior, the Church was once more set in order, the quorum of apostles was filled up, missionaries were sent forth, the apostles themselves acting in this capacity. Then came the warning cry to the Church that "many false prophets shall arise, and shall deceive many," and "grievous wolves shall enter in among you, not sparing the flock."

In the course of time the twelve all died, and they had left none to fill the vacancies thus caused. Here and there for possibly a hundred years or so, some vestige of authority remained, but all idea of organizing the adherents into one great Church, as in the days of Christ, was no longer considered. Contentions arose early respecting some of the doctrines, and as the branches

were scattered pretty much their own interpretations were made and accepted. Thus there came early to be diversities of opinion and practices. (I Cor. 1:12,) From heathenism, too, came many mysteries, and prominent among those entering wedges was Gnosticism. This sought the mystery that hid itself in Christianity; for back of the truth, it was supposed, lay the facts with which the common faith contented itself; and the Gnostic, through his philosophy, believed it to be his business to discover this to mankind. This came in contact with the church as early as the days of the apostles, and more noticeable in the second century. It set in place of Christianity a philosophical religion presumed to be clearer to the understanding. By this schism the living God of the Christian was to be changed unto the unknown god of the philosophers and of the mysteries.

"From the middle of the second century forward, a constant secularization of the church was in progress. Christianity partook of the spirit of the world. As early as the middle of this century one saw in spirit the picture of a church full of wrinkles, blemishes, and weaknesses. When the Roman state, of the times of Decius and Diocletian, proposed to wage a war of extinction against Christianity, it found itself opposed by a church from which the spirit of the first witnesses had departed—a church which had become worldly, and which had fallen from its ideal. Hence, the many apostasies, hence the fearful desolation, which especially in the last great persecutions, *broke up the church.*"—Taken from *Christianity and its Institutions*.

What else could be expected when the attack was from within and from without? Gnosticism gnawed at the vitals—was an inward attack; the persecutions of the several Roman rulers—a destructive force, came from without. The inner disruption was by far the more fatal, it took away everything and gave nothing in return. The god of the Gnostic was the "abyss" the "silence," the "non-existent," the "incomprehensible;" and here the Church found its most bitter enemy; an enemy inimical to her welfare. The whole of the second, and part of the third, centuries were taken up in this struggle against the insidious inroads of Gnosticism, in whose philosophy the Church was brought face to face with the mightiest power of the time. If we take into account that Gnosticism satisfied the masses with its mystic customs and ceremonies, the whole heathen world with the charm of its ancient mysteries, its promise to satisfy both mind and heart, and its harmony with traditional views, its promise to satisfy the better disposed by a severe morality, firmly held by most of its systems—we can probably understand the real danger which threatened the Church from this source. No physical persecution could accomplish such tremendous and speedy results as could the appeal to the spiritual of this so cleverly and deftly contrived philosophy

with such generous, yet mysterious ceremonies and customs. Why, it was the very treaty of peace offered by the contending factions. After this struggle between the Church and Gnosticism the Church fixed certain principles, certain doctrines, which were considered to be orthodox. There was finally established a canon of the New Testament scripture, *i. e.*, the books which came "to be recognized as authoritative witnesses of Christian truth in contra-distinction to Gnostic error." Through this conflict also was formed the future government of the church, in which "she (the church) did not come forth as the same institution which entered the struggle."

It was now maintained that where two or three were met together "there was the church." It was the church which was gathered and which acted in every assembly of believers; no human priesthood was needed. In each assembly of believers existed the right of baptism and administration of the Lord's Supper; a formal organization of the church binding upon all Christians, was unknown.

Gradually the original, genuine apostolic conception of the Church passed away, and the Catholic conception now appeared, and the foundation of the Roman Catholic church was laid.

Insidiously the state intruded itself more and more upon the church until it came soon to be looked upon as an ally, claiming certain rights and privileges among which we find the Emperor assuming it as his right to fill personally the highest church office in case of vacancy. The friendship of the state became far more dangerous than its enmity.

From century to century changes were made. Some being terribly fatal to the spiritual life of the church, driving it farther and farther from any semblance of its original form.

Of the third century, it is said, "All the monuments of this century which have come down to us show that there was a great increase of ceremonies." During the fourth century rites and ceremonies were taken from the old Greek and Roman forms of reverence toward their imaginary deities, and were made a part of the Christian ritual. And so progress was rapidly being made toward a condition wherein no semblance of the Redeemer's established Church could be found. Evident it is that the Christianity of today is at best nothing more than lifeless bones as compared with the once vigorous, heaven-inspired primitive Church. Alexander Campbell puts it thus, "Till that great and notable day of the Lord come, we cannot from the prophetic word, anticipate a universal return to the original gospel, or a general restoration of the kingdom of God in its primitive form."

As we have passed along in this general survey of the gradual

departure from the Christ-established gospel, we have not found anywhere a single instance where such change, innovation, elimination, or modification, was justified by a revelation of which the Lord, through Amos, emphasizes the necessity, (Amos 3:7) when he says, "Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets."

History has told the story. Indelibly stamped upon its pages are found the evidences of the departure from the principles, ordinances, and practices of the primal Church. Isaiah speaks with much power, and confirms the contention that the laws have been transgressed, the ordinances have been changed, and the everlasting covenant has been broken. (Is. 24:5.)

If these facts show that there has been a breaking away from the primitive Church, and that the history fails to state by whose authority these innovations were made, and it is further shown with some clearness that among the numerous so-called Christian churches of today, not one of them, nor all of them in combination, as Smith's *Bible Dictionary*, p. 163, says, contain the Gospel of Jesus Christ, the purpose of this presentation will have been accomplished.

Provo, Utah.

That Lad

When I come home all tired out,
 No pep left in my knees,
 And throw myself upon the couch,
 That lad begins to tease.
 He takes my pencil from my coat,
 My watch fob from my vest:
 He smears my order book with jam
 And climbs upon my chest.
 He wants to ride a bucking horse
 So grabs my new silk tie;
 And when I see those eyes of his—
 I simply have to try.
 We tumble o'er the couch and floor
 And make an awful noise—
 Then mother says, with pleasing eyes:
 "I'm glad we're not all boys."
 I've seen rich men with childless wives
 Grow surly, old and gray—
 Ah, I am glad I have a lad
 Who coaxes me to play.

Blackfoot, Idaho

George E. Gibby

Doing Common Things in an Uncommon Way

A Study for the Advanced Senior Class, M. I. A. 1922-23

By Dr. George H. Brimhall, President Emeritus, Brigham Young University

Lesson X—Making Promises

Importance.—Promise-making is the exercise of free agency in putting oneself under an obligation. Take away the power to promise, and you cut down one-half of the tree of liberty. Promise-making is a privilege of putting character up for security, and affords the will a field of action obtainable in no other way. "I promise," should mean, "I will fulfil." A young man when told that he could escape payment of a debt because it was unsecured replied, "Unsecured! Why it is secured by my word, and my word is the best part of me. I am mortgaged to pay that debt and I will." That young man was Lincoln; in his words was the history of an honest past, a strong present, and a prosperous future. A promise is always, in essence, a prophecy-fulfilment by the self concerning the self. Making promises and fulfilling them are the two processes that keep civilization from coming to a dead standstill. Making promises and keeping them is placed paramount, even above creation, by the greatest of all Teachers. Matt. 24:35.

Some Common Promise-Making.

Promising under psychic pressure.—We have all had the experience of feeling the pull of coaxing or persuasion against our judgment. In such cases it is a good thing to have some place of refuge such as, "I'll see father about it," or "I'll ask mother," or "I'll consult my wife." The mental pull is a great source of success to the salesman.

Making promises to escape annoyance. The young woman who promises to marry a suitor to get rid of him was quite as consistent as the parent who makes promises to a child where importunities are simply annoying.

Promising with nothing but hope for the fulfilment. Making promises when the means of fulfilment are just within the range of possibility is gambling with one's character; it is tak-

ing fearful chances with one's good name. Indulgence in this adventurous promise-making is symptomatic of an ethical breakdown.

The Uncommon Promise-Making

There is much truth in the saying, "Promises slow in the making are hard in the breaking. Promises quickly spoken are easily broken." The uncommon promise has behind it not only good intention, but deliberation, for deliberation is the only safe anchorage for determination. Uncommon promises will contain consistency. A promise should be consistent with the worthiness of the cause in favor of which it is made, the merits of the person to whom it is made, and the ability of the one making the promise.

Written Promises

The superior value of written promises lies in the fact that "paper does not forget." It holds the pledges without modifications. The making of a written promise by signing one's name should be preceded by an uncommonly careful reading, and if it be a complex document its contents should be submitted to expert inspection. Lenders may well be cautious of the borrower who manifests any carelessness in his method of getting loans. Carelessness is not always wrongfully considered next to crookedness in business.

Religious Promises

Covenants is the name by which a religious promise is known. The incomparable binding force of religious promises has been utilized in social and civic affairs. The spiritual element of promise-making has been wisely made a part of the marriage vow, and of the pledges of officers of the law, as security against failure in the performance of duty. The "Oath of Office" is superior to any simple affirmation. As to Latter-day Saint covenants, see *Gospel Doctrine*, p. 132.

Questions and Problems

1. Wherein is the sacrament service a renewal of covenants?
2. How is the prayer for the sanctification of the water related to attending to our prayers and paying our tithing?
3. How is a "Mormon's" credit among men affected by his tithe-paying habit?
4. Wherein is a temple marriage vow naturally stronger than a civic one?
5. Why should we refuse to promise when under the psychic pull of persuasion against our judgment?
6. Mention some good ways of escape from a powerful persuader.
7. What should always be done before signing a written promise?
8. Distinguish between the promise made in a warrantee deed and one of quit claim.

9. Discuss this proposition: Carelessness in promise-making is the chief cause of promise-breaking.

10. Give summary of President Joseph F. Smith's teaching concerning Covenants of the Latter-day Saints.

11. How is one's character and happiness affected by the habit of making new promises as an escape from keeping old ones?

Lesson XI—Keeping Secrets

What a Secret Is

A secret is defined as that which should not be told. This definition makes it the duty of everyone to hold back or keep from divulgence even the truth, without a belief that it ought to be divulged. Perhaps it would be better to define a secret as information which one is under obligation not to divulge. And when we say obligation we should keep in mind the application of the Golden Rule. A secret may be called a *truth-trust*, and truth is always sacred, and becomes emphatically so when held in trust.

Two Common Ways of Keeping Secrets

One of the most common ways of keeping secrets consists in getting someone to help keep them. Usually the divulgence of a secret is accompanied with a confession, "I ought not to tell," and the injunction, "of course, *you* will not tell." A little thought will reveal that the teller expects the hearer to be more ethical than his informant. The transaction analyzed contains the following facts: One party has proved his inability to hold a sacred trust, and another person has had burdensome responsibility unnecessarily imposed upon him. Confidence is weakened, and danger is doubled. This form of keeping secrets writes upon the walls of our character, the sentence found recorded in Daniel 5:27.

Another common form of keeping secrets is the holding back of that which should be told. Failing to speak when duty calls is indicative of weakness called cowardice. A kindness that makes a secret of contagion becomes a monstrous cruelty. One who is in possession of the enemies' secret and fails to inform the proper authority merits the same contempt as one who reveals the secret of his camp to the enemy. There is a wide difference between tattling and official reporting. One breeds mischief, the other sustains law and order.

It is all too common to keep secrets from boys and girls which they are almost certain to find out from sources of the lower social levels. They are left to "pick up" what should be provided for them as a part of their education. The Twentieth Century youth is entitled to be *brought up* rather than left to just "grow up." Parents and teachers must rise above this

common secret-keeping with a realization that the youth has a right to know what he ought to know from higher sources than that of the street or other accidental meeting places.

Some Uncommon Secret-Keeping

We are so knit together that the sins of individuals hurt the group, and where the publication of names will hurt more than it will help, the policy of "withholding names" is in keeping with the ways of wisdom. See Doc. & Cov., Sec. 42:88-93. A mercifully preserved reputation may form a shield behind which successful character-mending may be carried on. There is a royal kind of secret-keeping which consists in refusing to let pass one's lips that which is defamatory to persons of good reputation. When slander spits her venom, uncommon secret-keeping refuses to spread her virus.

Family secrets.—The high grade offspring will play the part of Shem and Japhet. See Gen 9:20-27. The true wife makes her bosom a silent tomb of her husband's failings, unless dissolution of partnership is at hand. And the worth-while husband couples not the name of his wife with her short comings. "We all have our little faults," and some of us have big ones, but the man who talks about his wife unfavorably well deserves the title of a "boob" or a "bad one."

Secret Keeping an Accompaniment of Safety and Greatness

Uncommon secret keeping keeps one from falling into two errors, exceeding authority and overstepping the bounds of propriety. Light may be turned on in blinding qualities and truth has its time for publication. Perhaps no prophet was more thoroughly tested in the line of secret-keeping than was the Prophet Joseph Smith. He faced the scorn and persecution of his enemies and the importunities of his friends and loved ones, and was true to his trust. *History of the Church*, Vol. I, p. 56; Doc. & Cov., Sec. 25:1-4.

Questions and Problems

1. When does information become ethically a secret?
2. Show how the golden rule should be applied in keeping secrets.
3. What is the chief value of secrets: (a) to the individual? (b) to society?
4. Discuss this proposition: Tell secrets to those entitled to know them.
5. What is the law of the Lord concerning the publicity of sin?
6. Discuss the difference between tattling and officially reporting.
7. What does failure to keep a secret reveal about our past, our present, and our probable future?
8. What danger is doubled by getting someone to help keep a secret?

9. Discuss: Talking about home difficulties is like dumping home garbage on the highway.

10. Discuss: The teaching about life and its sources should not be left to the boy "gang," and to the girl "set."

11. Quote the words of Jesus concerning propriety in revealing the truth. See John 16:12.

12. Give illustrations of the fact that uncommon secret-keeping is an accompaniment of greatness.

13. Explain professional secret-keeping and discuss its value.

14. In what uncommon way did Bok increase the interest of both men and women in his magazines? Chapter 18, *Americanization of Edward Bok*.

15. Read to the class President Roosevelt's letter to Bok, and discuss the revelation of personal character contained in the communication. *Americanization of Edward Bok*, Chapter 19.

16. Explain the plan of "raising babies by mail." *Bok*, Ch. 16.

Lesson XII—Making Good

The Meaning of the Term

"Making good" has come to mean winning one's way with little concentration of purpose or method. It oftentimes covers the sentiment, "Put money into thy pocket, honestly if thou canst, but put money into thy pocket." That application of the term is to be dismissed with the statement that there is no making good in a bad cause or in any bad way whatever, and that making good shall mean winning fairly in a good cause.

The Three Essentials to "Making Good"

Aim, Enthusiasm, and Industry. Without an aim, a purpose or an objective, making good becomes a matter of accident. Persons of luck may indulge in an aimless life, but those of pluck will insist upon having a purpose; to them life is a problem, not a pastime. Psychology tells us that the grade of one's intelligence may be measured by one's power to see and pursue a purpose, and that the greater the distance between the person and the purpose, the higher the intelligence. In other words, the power to work and wait for results is an index to the intelligence of the individual. The "Bohemian" who must be paid his wage every night is of no such timber as the person who can wait to the month-end for his check. It is obedience to this law that places in the front rank, those who work on and on for preparation. Such persons show their superiority by being able to pursue an objective from a distance that discourages the weaker ones. The greatest of all leaders had his great objective beyond the clock ticks of mortality. Without a purpose we face the darkened sun of doom's day.

Purpose puts light into a dungeon. The story is told of a prisoner who, cast into a dark cell found himself approaching a state of despair. Finding four pins in his clothing he scattered them about the dungeon and set himself the task of find-

ing them. In the interest of his search he often forgot the darkness. He then put himself in competition with himself to see how many times he could find the pins between the regular visits of the prison keeper. The time which, without aimful activity, would have dragged painfully on, passed by with a speed that cut his loneliness to a minimum. "My pin hunting saved me from despair," he said when released.

Enthusiasm

As well expect to hit the mark with a bullet in a powderless shell as to make good without enthusiasm. Emerson says, "Nothing great was ever achieved without enthusiasm." To the worker, enthusiasm is interest; to the religionist, it is fervency; to everybody, it is enjoyment.

Industry

This means "habitual diligence," with emphasis on the word habitual. There is a kind of diligence that is an aimful, enthusiastic activity, which is so spasmodic that it will not fit into a scheme of making good. Drudgery-dodging is a bar to *making good*. "Genius will work," says Dr. William James, the great American philosopher, and work that counts in "making good" is aimful, enthusiastic, persistent activity.

"Making Good" as a Parent

The parents must secure obedience from children and have no habit of doing for the child what it can profitably do for itself. It must be said of the parent who is making good as it was said to Abraham, "You will command your children," *i. e.*, obtain their obedience.

Parents who permit the children to rule, fail in making good as did Eli of old. See I Sam., 3:1-14.

"Making Good" as a Citizen

To make good as a citizen we must have civic aims as to what the laws shall be and how they shall be administered, we must be enthusiastic in community prosperity and try to make our votes count somewhere at every election. We must pay the price of citizenship by obeying and sustaining the law, never seeking the nullification of law by the violation of it. Tax resistance may be resorted to in making good, but tax evasion never.

"Making Good" as a Church Member

We make good as Church members by advocating its doctrines and recommending the Church by our good conduct, thus carrying out the instructions recorded in Matt. 5:16. We

make good by keeping up our correspondence with the Lord, by paying our tithing, and our fast offerings, by attending sacrament meetings, and by standing loyally by Church leaders. We may know whether we are making good as a Church member by comparing the record of any day's Church service with II Timothy 4:7.

"Making Good" as a Leader

We make good in leadership when we have for our chief aim the getting of others to do their work willingly and well; by being enthusiastic in leadership and by being habitually diligent in having every subordinate in the line of making good. A general may consistently and nobly share his meals and bed with a private, but to do the private's work puts the officer in a position of humiliation where he must confess a lack of ability to get others to do their share. One is making good in leadership no farther than he keeps in the front with aimful, enthusiastic, diligent followers near him.

Questions and Problems

1. Why is it impossible to make good by bad methods?
2. Discuss this proposition: Success in a bad cause is a miserable failure.
3. Name the three essentials to making good.
4. Show the relative rank of the Latter-day Saints under the statement, "The greater the purpose, the greater the people."
5. Give illustrations of the truth: The greater the power to follow a purpose, the higher the intelligence.
6. Discuss Emerson's statement concerning enthusiasm and achievement.
7. What are the requirements for making good as a parent?
8. When is a person making good as a citizen?
9. What must be done in order to make good as a Church member?
10. When is a person making good as a leader?

The Book Of Mormon

(Selections from the *Journal of Discourses*, by former Leaders of the Church)

"The *Book of Mormon* came to Ephraim, for Joseph Smith was a pure Ephraimite, and the *Book of Mormon* was revealed to him."—*Brigham Young*, April 8, 1855; Vol. 2, p. 269.

"Do you remember the history of the Gadianton, as told in the *Book of Mormon*? We are surrounded by their descendants.

[The Indians.] Those loathsome, effeminate specimens of humanity, which we daily see in our midst, are their children, low, degraded, sunken to the lowest depths of human existence. We have our location amid their strongholds, where the ruins of their cities, towns, and fortifications are yet to be seen—they continue unto this day.”—*Edward Hunter*, April 6, 1853, Vol. 2, p. 37.

“No man can say that this book (laying his hand on the Bible) is true, is the word of the Lord, is the way, is the guide-board in the path, and a charter by which we may learn the will of God; and at the same time say, that the *Book of Mormon* is untrue; if he has had the privilege of reading it, or of hearing it read, and learning its doctrines. There is not a person on the face of the earth who has had the privilege of learning the gospel of Jesus Christ from these two books, who can say that one is true, and the other is false.”—*Brigham Young*, Vol. I, p. 38.

“‘Adam fell that man might be.’ Adam saw this, that the woman was overcome by the devil speaking through the serpent; and when he saw it, he was satisfied that the woman would have to be banished from his presence; he saw, also, that unless he partook of the forbidden fruit, he could never raise up posterity; therefore the truth of that saying in the *Book of Mormon* is apparent, that ‘Adam fell that man might be.’ He saw it was necessary that he should with her partake of sorrow and death and the varied effects of the fall, that he and she might be redeemed from these effects, and be restored back again to the presence of God.”—*Orson Pratt*, Vol. 1, p. 285, July 25, 1852.

“What is the use of the book in question anyway? Why, in the first place, it differs in its history from the *Bible*. The *Bible* is a history of things that took place in Asia principally, and a little of what took place in Europe and Africa. The *Book of Mormon* is a history of things in another hemisphere * * Could the rulers of nations realize that fact, and could they only have a copy in their libraries at the cost of \$100,000, they would appropriate it for the history of the western hemisphere. * * * It is as important in its history as the *Bible*, and it is just as interesting and as necessary for men to get an understanding of the ancient history of America, as it is for them to get a understanding of the history of Asia.”—*Parley P. Pratt*, Vol. I, p. 304; July 10, 1853.

Are You Honest?

By Ernest D. Partridge, Brigham Young University

(Author's Note: The question at the head of this article is supposed to cause the reader to look honestly into his own heart and see what beliefs are there; and to see what are his habits in regards to his transactions similar to the one recorded below. He then is advised to measure his beliefs and habits by the rule stated at the end of the article to see how correct he is. The article relates an actual experience. The amount involved is only five cents but the principle is the same as if it had been a thousand dollars.)

The publisher's supply to a certain text on drafting had become exhausted. No copies could be obtained from wholesalers or jobbers. The books became very much sought after. The publisher's price was 25 cents per copy, but the sudden scarcity had sent the price soaring, I advertised for used texts. A few were obtained from 50 to 75 cents per copy. The supply was far below the demand and books were eagerly sought by members of the class.

One morning a young man came into the room with a used copy of our text for sale. I paid him 25 cents for it—the price he had asked. Immediately a member of the class came and offered me 50 cents for the book. I told him I would not take 50 cents but I would take 30 cents for it. He was surprised—almost dazed at my remark, but paid 30 cents and left with his prize.

Either thoughtlessly, or intentionally, I am not sure which, I had made the remark about my selling price so loudly that the whole class heard it. Every one stopped work and looked my way. I despise profiteers, and thought I, "here is a splendid opportunity to show my attitude upon the matter." Meanwhile, I mentally patted myself on the back and thought, "What a good boy am I!" Some of the students said plainly by the looks upon their faces, "You chump," others looked—"The 'prof' is playing for compliments." Still others tapped their head with their fingers, indicating their belief there was something wrong with my upper story. All these made me feel that I had performed a wonderfully honest and upright act. My shoulders moved backward. My chest moved upward and outward. My head raised to an almost uncomfortable attitude, rolled a little to one side and became stationary.

Two students came up to my desk and asked if I meant it, or if I were just "kidding." "I mean it," I said, "this profiteering business which is becoming so prominent in the world is a disgrace to the race, and every opportunity to uproot it should

be made use of. I am going to do all I can to stop it." (Boasting, you see.) The students went back to their work, and the incident was forgotten by all—except myself.

For a few seconds I sat gazing out of the window. Presently the muscles of my eyes began to tighten. The object of my gaze seemed to recede slowly into the distance, until my sight rested upon "Old Timp." But my mind was not there, my thoughts were about as follows: "How much did you make in that transaction?"—"Five cents."

"What percent gain was that?" "Twenty percent."

"What would be the gain per minute at that rate?" "100%."

One hundred percent, per minute.

I had considered almost as a robber one who would ask 10% *per annum*. My shoulders relaxed; my chest dropped; my head pivoted back straight, then slowly drooped until my eyes rested upon a piece of paper which was lying upon my desk. I seized my pencil and rapidly made the following notations: Assuming that I could have invested the money as fast as it came in—100% per minute, 600% per hour, 144,000% per day, 4,320,000% per month or 51,840,000% per annum. Talk about profiteers!

I confess that for some minutes my mind was swamped with questions and answers of many kinds. In fact, I think I can say that for several days my thoughts were completely "scrambled" upon this matter of buying and selling for profit. I could have given the "nickel" back to the buyer, of course, Or I could have given it to the seller. I would have gladly given a nickle to both if thereby my mind could be relieved upon the matter of *honesty*. But it could not have been relieved without the *correct* solution of the whole transaction. I knew that a commission merchant could not live if he returned all his profits. I studied the matter over and over in my mind. I asked myself, "Was there, then, no virtue in what I did?"

It was some time before I found the correct solution, but I found it; and I am sure that all commission merchants, salesmen, canvassers, horse-traders, etc., will do well to consider it seriously. It is not anything new in itself, but it ought to bring new thought and new action to all who have dealings with their fellow men. It is just His word in a different form; it is:

"So deal that you would be willing to be either party to the transaction."

So in my experience related to this article, I am sure that under the existing conditions, I would have been willing to be at either end of the transaction, but—I am very thankful that I didn't accept more than thirty cents for the text.

Provo, Utah.

A Call to Repentance

By Elder B. H. Roberts, of the First Council of Seventy, and President of the Eastern States Mission

This certainly is a very great surprise to me. I think none of the presidents of missions, or any member of the First Council of Seventy, ever expect that they will be called upon the first day of the conference to take up any portion of the time. It may take a moment or two for me to get over my astonishment, and to begin thinking about what I may say to you on this occasion. However, very much of that great theme upon which our president has been speaking this morning deals with matters that are very important and of which I have thought much of late.

I have been very greatly impressed during the last few months, while trying to deliver the message of our Church to the world, with the importance of the message that we have, not only for individuals, but for our nation. Of course our message is primarily to individuals; it is a call to repentance for men individually; a call to repent of their sins, and, through the ordinances of the gospel of Jesus Christ, obtain remission of their sins, and be born again into fellowship with God. Our effort is to bring the lives of men into union with the spirit life of God, and thus become spiritually alive; and this message of the gospel is unto all those who have not received it.

But also, it is foreshadowed in that great prophecy, of which so-called "Mormonism" is a fulfilment, that this message is to be delivered to every nation and kindred and tongue and people; and I believe to nations as such. And especially is this so with reference to the Gentile nations of this new world—the two great continents of America. And again is this especially so with that great Gentile nation known as the United States of America, which, because of its influence and of its power, dominates the new world, and, in my judgment, always will.

The Lord made certain promises in ancient times concerning the land of Zion—North and South America. We are told in the book of Ether that when the floods receded from this land, it became a choice land unto the Lord, a land which he would dedicate to freedom, and hence, to free institutions, and unto a righteous people. That is the information we get from our Book of Mormon. And later on, in the history of this book, we get further information as to the decrees of God concerning this land. As follows, for instance:

"And, he had sworn in his wrath unto the brother of Jared that whoso should possess this land of promise, from that time henceforth and forever, should serve him, the true and only God, or they should be swept off when the fulness of his wrath should come upon them."

Now, mark you this :

"And now we can behold the decrees of God concerning this land, that it is a land of promise; and whatsoever nation shall possess it shall serve God, or they shall be swept off when the fulness of his wrath shall come upon them. And the fulness of his wrath cometh upon them when they are ripened in iniquity.

"For behold this is a land which is choice above all other lands; wherefore he that doth possess it shall serve God or shall be swept off; for it is the everlasting decree of God. And it is not until the fulness of iniquity among the children of the land, that they are swept off.

"And this cometh unto you, O ye Gentiles, that ye may know the decrees of God—that ye may repent, and not continue in your iniquities until the fulness come, that ye may not bring down the fulness of the wrath of God upon you as the inhabitants of the land have hitherto done.

"Behold, this is a choice land, and whatsoever nation shall possess it shall be free from bondage and from captivity, and from all other nations under heaven, if they will but serve the God of the land, who is Jesus Christ, who hath been manifested by the things which we have written."

I think that is rather an important message, national in its scope and spirit, and awful in its warning; and I believe that the Church of Jesus Christ of Latter-day Saints is under obligation to lay emphasis upon this part of its mission. Knowing the decrees of God concerning the fate of the nation that shall depart from God, and fill up the measure of its iniquity, would it not be a great sin of omission if we did not make proclamation of the decrees of God concerning this land?

In the fore part of the Book of Mormon—in the writings of Nephi, there is a message similar in importance. It is in Second Nephi—the first chapter, as I now remember it; and it there describes in effect, the rise of a great Gentile nation that shall be used as an instrument in the hands of God in restoring Israel unto their possessions in this land. There is no escaping the inference that there is held in the mind of the prophet the nation of the United States, and that it should become as a nursing father and mother to the remnants of Israel in this land, and should be instrumental in bringing to pass, in a large way, the will of God with reference to the accomplishment of his purposes in the land. In other words, it is quite clear from the Book of Mormon, that God has designed to bless the Gentile nations upon this land of Zion, if only they will be true to him and to the great principles of righteousness that enter into the very attributes of God. And, on the other hand, dire calamity is predicted upon the proud Gentile nation in this land if it fails God as an instrument in the accomplishment of his high purposes. Lehi says:

"Notwithstanding our afflictions, we have obtained a land of promise—" (referring to America)—"a land which is choice above all other lands; a land which the Lord God hath covenanted with me should be a land for the inheritance of my seed. * * * Wherefore, I Lehi prophesy according to the workings of the Spirit which is in me, that there shall none come into this land save they shall be brought by the hand of the Lord. Wherefore, this land is consecrated unto him whom he shall bring. And if it so be that they shall serve him according to the com-

mandments which he hath given, it shall be a land of liberty unto them; wherefore, they shall never be brought down into captivity; if so, it shall be because of iniquity; for if iniquity shall abound cursed shall be the land for their sakes, but unto the righteous it shall be blessed forever." (II Nephi 1:5, 6, 7).

Referring to the time when the Lord would begin to gather Israel from their long dispersion from the four parts of the earth, the Lord says concerning the Gentiles:

"And the nations of the Gentiles shall be great in the eyes of me, saith God, in carrying them forth to the lands of their inheritance.

"Yea, the kings of the Gentiles shall be nursing fathers unto them, and their queens shall become nursing mothers; wherefore, the promises of the Lord are great unto the Gentiles, for he hath spoken it, and who can dispute?

"But behold, this land, saith God, shall be a land of thine inheritance, and the Gentiles shall be blessed upon the land .

"And this land shall be a land of liberty unto the Gentiles, and there shall be no kings upon the land, who shall raise up unto the Gentiles.

"And I will fortify this land against all other nations.

"And he that fighteth against Zion shall perish, saith God. * * * Wherefore, for this cause, that my covenants may be fulfilled which I have made unto the children of men, that I will do unto them while they are in the flesh, I must needs destroy the secret works of darkness, and of murders, and of abominations.

"Wherefore, he that fighteth against Zion, both Jew and Gentile, both bond and free, both male and female, shall perish; for they are they who are the whore of all the earth; for they who are not for me are against me, saith our God.

"For I will fulfil my promises which I have made unto the children of men, that I will do unto them while they are in the flesh." (II Nephi 10:9-17.)

In another part of the Book of Mormon are the very words of the Lord Jesus Christ himself, in relation to this subject—in Third Nephi, and having in mind more especially the existence of a great Gentile nation in this land, which shall be given very exalted privileges, and upon whom shall be bestowed great power for the accomplishment of God's purposes:

"And blessed are the Gentiles," (said the Savior) "because of their belief in me, in and of the Holy Ghost, which witnesses unto them of me and of the Father.

"Behold, because of their belief in me, saith the Father, and because of the unbelief of you, O house of Israel, in the latter day, shall the truth come unto the Gentiles, that the fulness of these things shall be made known unto them."

All of which was done, of course, in the coming forth of the dispensation of the fulness of times, in this land of America, and under the auspices of guaranteed religious liberty, set forth in the constitution of the United States.

"But wo, saith the Father, unto the unbelieving of the Gentiles—for notwithstanding they have come forth upon the face of this land, and have scattered my people, who are of the house of Israel; and my people

who are of the house of Israel have been cast out from among them, and have been trodden under feet by them;

"And because of the mercies of the Father unto the Gentiles, and also the judgments of the Father upon my people who are of the house of Israel, verily, verily, I say unto you, that after all this, and I have caused my people who are of the house of Israel to be smitten, and to be afflicted, and to be slain, and to be cast out from among them, and to become hated by them, and to become a hiss and a by-word among them—

"And thus commandeth the Father that I should say unto you: At that day when the Gentiles shall sin against my gospel and shall be lifted up in the pride of their hearts above all nations, and above all the people of the whole earth, and shall be filled with all manner of lyings, and of deceits, and of mischiefs, and all manner of hypocrisy, and murders, and priestcrafts, and whoredoms, and of secret abominations; and if they shall do all those things, and shall reject the fulness of my gospel, behold, saith the Father, I will bring the fulness of my gospel from among them."

I want to suspend reading the remainder of this passage for a moment, while I call your attention to the fact that the conditions here named, as to the Gentile nation in this land, are wonderfully fulfilled. When this Book of Mormon came forth in 1830, there were about twelve millions of people in the United States; now we have nearly three times that number in the Eastern States Mission alone; and in all the United States, we exceed by considerable, a hundred millions within the borders of continental United States. It was a very bold prediction to write in a book in 1830, when the United States occupied practically only the Atlantic seaboard, and the Ohio valley, to some extent—it was a rather bold prediction to write in a book the prophesy that this Gentile nation—the United States—would be "exalted above all other nations, and above all the people of the whole earth." But witness its fulfilment today! It is true, and this nation, had in mind when this prediction was sent forth in our modern language, was regarded merely as an experiment in government, and no such future was ever dreamed of for it as is here predicted, and now fulfilled. And also the other and the sadder part of it; namely—that they would not only be lifted up in power above all other nations, but also they would be filled with all manner of lyings and deceits, and mischiefs and hypocrisies and murders and priestcrafts and whoredoms and of secret abominations—"And if they do all these things, and shall reject my gospel—" and behold, that is what the people of the United States did when they rejected from habitation among them, the Church of Jesus Christ of Latter-day Saints, and expatriated the membership thereof, so that they were under the necessity of finding a refuge in a land, which, at the time our fathers entered it—The Salt Lake Valley—was no part of the United States of America—but was Mexican territory.

Listen to this: it is a revelation that we do not often refer to, but it has some very choice gems in it. It is the "Word and Will of the Lord to President Brigham Young," given at Winter Quarters, and, among other things, this was said:

"Thy brethren have rejected you and your testimony, even the nation that has driven you out;

"And now cometh the day of their calamity, even the days of sorrow, like a woman that is taken in travail; and their sorrow shall be great unless they speedily repent, yea, very speedily.

"For they killed the prophets, and them that were sent unto them; and they have shed innocent blood, which crieth from the ground against them."

I think our country at that time did not repent of the wrongs they had done in this and other things, for this proclamation was immediately followed by the war with Mexico, in which at least those regiments that were selected from western Illinois—one of them at least, was well nigh wiped out of existence in the war with Mexico; and it was about the only disastrous engagement that we had in that war. Then followed the awful war, between 1861 and 1865, in which, as I believe, the hand of God severely punished the United States of America, in fulfilment of the wonderful prediction that was made by the Prophet Joseph Smith, in relation to the calamities that would befall the nation. But they rejected the gospel, and that is foreshadowed in this Book of Mormon passage, and confirmed in the passage in the revelation through Brigham Young. And, by the way, in confirmation also of what President Grant said about the Prophets Joseph and Hyrum sealing their testimony with their blood this revelation has a word on that also. Speaking of the worth of the labors of the Prophet, how he laid the foundation of it and was faithful:

—"And I took him to myself.

"Many have marveled because of his death; but it was needful that he should seal his testimony with his blood, that he might be honored and the wicked might be condemned. Have I not delivered you from your enemies, both in that I have left a witness of my name?"

Earth must atone; the nation in which he lived had to atone for the blood of that just man—Joseph Smith—a prophet—and I witness to you that our nation did suffer and did atone, as I believe, for the great crime against human liberty and the work of God, which, as a nation, they rejected when they expatriated the Latter-day Saints.

And now having paused to note the fulfilment of this prophetic part of the Book of Mormon passage, let us note what follows. "I will bring the fulness of my gospel from among them," were the last words I read in the passage which I suspended reading. And now, continuing:

"And then will I remember my covenant which I have made unto my people, O house of Israel, and I will bring my gospel unto them.

"And I will show unto thee, O house of Israel, that the Gentiles shall not have power over you; but I will remember my covenant unto you, O house of Israel, and ye shall come unto the knowledge of the fulness of my gospel.

"But if the Gentiles will repent, and return unto me, saith the Father, behold they shall be numbered among my people, O house of Israel."

Notwithstanding the list of their abominations—great as it is—

notwithstanding their rejection of the gospel of Jesus Christ and the people of God, yet, if they will *but repent*, God promises to renew their lot and their part in the glories of this great Latter-day work.

Shall we not, then, proclaim to our nation and to all the inhabitants thereof this glorious promise that is held out of the Lord unto them? And the fact that we have eight missions established within the boundaries of the United States, and are laboring with all diligence to make proclamation of the Gospel—is it not good evidence that God is willing that we should continue our labors among the people of the United States to bring them to repentance, and to a participation in these great purposes and designs of God, in relation to this land of Zion and the work He designs to bring to pass upon it?

I continue the passage:

“But if the Gentiles will repent and return unto me, saith the Father, behold they shall be numbered among my people, O house of Israel.

“And I will not suffer my people, who are of the house of Israel, to go through among them, and tread them down, saith the Father.

“But if they will not turn unto me and hearken unto my voice—”

Then he will suffer his people to go through them to destroy them, and so following. I should be pleased to read still other words of the Lord Jesus Christ to the same effect. I have read from the 16th chapter of Third Nephi. In the 20th chapter all this is practically repeated and much more added, and in these latter passages emphasis is laid upon the fact that if the Gentiles on the land of Zion will repent and return unto the Lord, behold his mercies shall be extended to them, and they shall inherit the promises of God and have lot and part in the glory and peace and liberty and prosperity that God designs to bring forth upon the land of Zion.

This, then, is what I think constitutes the national phase of our mission to the United States—to make proclamation unto the inhabitants of all the land that these are their opportunities and their blessings if only they will extend their hands and receive them. And, on the other hand, woe be unto them if they hearken not unto the message of God, after all His great mercies unto them.

I should have been pleased, could time possibly have been had, to present to you the full indictment, the indictment that is being made against the United States for the lawlessness of its people, the increase of crime during the last twenty years especially, and especially those crimes of violence that end in murder, in its various degrees. In these higher crimes the United States of America is the most criminal nation on earth today. I must be permitted to give at least a little evidence to this statement. On August 10, 1922, there was published in *Current History*, for September, a Report of the Special Commission of Law Enforcement, made at a meeting of the American Bar Association at San Francisco, from which I quote the following:

“From all the data and opinions of experts which your committee has been able to gather, we beg leave to report that—particularly since

1890—there has been, and continues, a widening, deepening tide of lawlessness in this country, sometimes momentarily receding, to swell again into greater depth and intensity. At intervals this tide billows into waves that rise and break but only for a time attracting public attention. * * * The criminal situation in the United States, so far as crimes of violence are concerned, is worse than that in any other civilized country. Here there is less respect for law. While your committee cannot obtain the exact figures, from all available sources of information we estimate that there were more than 9,500 unlawful homicides last year in this country; that in 1920 there occurred not less than 9,000 such homicides; and that in no year during the last ten years did the number fall below 8,500. In other words, during the last ten years, no less than 85,000 of our citizens have perished by poison, by the pistol or the knife, or by some other unlawful and deadly instrument. Burglaries have increased in this country during the past ten years 1,200 per cent.

"We deem it important to note the material difference between the character of crime conditions prevailing here and those abroad. Our regrettable eminence is due in most part to crimes of violence against the person and property. In 1910, out of the 58,800 confined in our State and Federal prisons, 15,316, or more than 25 per cent of all prisoners, had committed homicides. While of course this number includes the accumulation of years, this awful fact still bears its own significance. The evidence before us shows that there has been since 1910 a steady and terrible increase not only in homicides, but also in burglaries and robberies. One State has in its different prisons 3,547 inmates; of these 1,429 are guilty of taking the lives of human beings. * * * Crime and lawlessness in the United States have been steadily on the increase and out of proportion to our growth, and there has been a steady and growing disrespect for law. In our opinion this is not a result of the war. We do not find the proportional increase in crime from 1916 to 1922 greater than from 1910 to 1916, and we have not been able to discover that crimes of violence have materially increased in France, England or Canada during or since the war, although the effects of the war naturally must be more marked in those countries."

In the face of these conditions, of the truth of which there can be no question—is it not necessary to sound this note of warning against lawlessness throughout the United States? I am happy in the thought that the President of our Church—God's prophet in the earth—in his opening remarks this morning put his finger upon the one great fact and uttered a warning that ought to be stressed—a warning against the lawlessness that obtains throughout our country. It is fitting that his voice should sound the key-note of warning, because that is what God would have the people of the United States warned of—the wickedness that exists among them, and the calamity that will follow if they do not repent.

I bear witness to you, from my heart, that the inspiration of God has dictated to our President the Key-note words of warning in this conference of the Church of Jesus Christ of Latter-day Saints. May we sense the responsibility resting upon us as a great missionary Church in the earth, charged with the solemn duty of calling men to repentance, and warning nations against the fate that awaits the nation that lapses into lawlessness, crime, and unrighteousness; for God, in these things will not be mocked. May we sense our duty and responsibility is my prayer in the name of Jesus. Amen.

In the Light of History*

By Elder James E. Talmage, of the Council of the Twelve

I think it well for us at times to look at ourselves and take stock to determine what we are, and this both as individuals and as an organization. We may need a mirror to show just how we look as individuals, and I pray you if you use one, be sure that it is a right mirror, unwarped, and that your eyes be clear, that we may see ourselves as we are. And it is well to look at the Church, not that we need separate ourselves from it for the occasion, but to look at it impartially and get its proper perspective in relation to other organizations.

A PANORAMIC VIEW OF SOME ESSENTIAL POINTS IN CHURCH HISTORY

If it were possible to show by means of panorama or the moving picture, the essential points connected with the history of the Church of Jesus Christ, going back no farther than the apostolic dispensation of old, we would see first a scene of wondrous activity and sacrifice. The apostles, who had been ordained under the hands of Jesus Christ, and those who had been called into the council of the apostles afterward, and the seventies who had been marshaled for their work, and the bishops and the elders and the priests, teachers and deacons—these we see at work, going amongst the people and spreading the gospel, spreading it so thoroughly that Paul was able to say in his day that practically every soul had heard it, by which I understand that he meant that every soul had had a chance to hear of it, to learn something about it. As the scene changes we see there many others who followed in the footsteps of the apostles, so far as their energy and devotion and authority to labor was concerned. Then we see confusion coming into the Church, partly because of oppression and almost indescribable persecution from without, partly because of the threatening disruption from within.

THE GREAT APOSTASY

There was an apostasy, and a great one, not the first one by any means in the history of mankind, but a great falling away, an apostasy of individuals from the Church in countless numbers, and then the apostasy of the so-called church itself, turning away from the ways that had been laid down as the government of the church, corrupting the ordinances established by divine authority, pandering to the so-called philosophy of the day, introducing the elements of paganism and heathenism to make their worship more spectacular and more attractive, until we see as we look at the changing scene, that there is only the outward form of godliness and not one flash to tell us of the power thereof.

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THE PERIOD OF SPIRITUAL DARKNESS

Then as the panorama moves, comes the period of darkness, spiritual and mental. For, mark you, the mind is an attribute of the spirit; and as spiritual powers dwindled, mentality became deficient and the dark ages loomed. The sombre cloud failed to arouse faith and trust, but deepened the gloom of unbelief. We see people struggling in the midst of darkness trying to get out of the jungle. Men were sent unto them to help, men of God, seeking to lead them back into the light, to some extent, but they had a hard time. The Church had become apostate and tyrannical. It had undertaken to rule by autocratic methods. It claimed the right to tell men what to do and to force them to do it on penalty of loss of life or limb, and the confiscation of their goods. It undertook to dictate unto nations, unto kings, what they should do, and professed to absolve subjects from all allegiance to their rulers if the rulers failed to obey the behest of the church so-called.

THE LIGHT OF GOD IN THE RESTORATION

The centuries passed and by and by a light appeared; a glorious illumination broke forth; and the word of God was heard again, for God the Eternal Father—I speak it without reservation or modification—that Being after whom we have been formed in physical, mental and spiritual image, did appear upon the earth unto the lad Joseph Smith. And with the Eternal Father stood the only Son whom he had begotten in the flesh, Jesus the Christ, who affirmed that the authority and power to speak and to act in the name of God was not at that time upon the earth. Then followed the promise that it should be restored and in time, even as the prophets of old had foreseen, angels came to earth ministering unto those who had been chosen, and bestowing upon them by the same outward ordinance as was observed of old, by the laying on of hands, the power and the authority not only to speak but to act in the name of the living God, according to the order set forth.

The Church of Jesus Christ of Latter-day Saints has not sprung from any “mother church.” The Church of Jesus Christ of Latter-day Saints is no sect; it owes no allegiance to any other religious society, call it by the name of church or what you will, on the face of the earth. It does not claim to possess the Holy Priesthood by direct and uninterrupted descent from Peter of old, but it does claim that Peter, accompanied by his associates James and John, the three who constituted the presidency in the organization of the apostolate of old, did come by instruction of the Lord and did confer upon men here upon the earth the authority they possessed and which they exercised in the flesh before their martyrdom. We speak that plainly. I know it shocks the ears of some who may not have prepared themselves to receive it; and yet, wherein is the inconsistency? We proclaim the fact and also proclaim that the apostasy was a reality; and others

admit it, theologians, scholarly men, and even churches. Though you have heard it before, I wish to draw your attention to that solemn declaration by the chief of the Protestant churches, the Church of England, made soon after the time of its creation—for it was created by act of Parliament. But there were wise men and good men numbered in the organization, and that church declared, about the middle of the sixteenth century, in its homily on the peril of idolatry, as follows:

“Laity and clergy, learned and unlearned, all ages, sects, and degrees of men, women, and children of whole Christendom—an horrible and most dreadful thing to think—have been at once drowned in abominable idolatry; of all other vices most detested of God, and most damnable to man; and that by the space of eight hundred years and more.”

THE CHURCH OF GOD ESTABLISHED ANEW

That, I take it, is good testimony as to the actuality of the apostasy. We proclaim the restoration which the prophets of old said should follow the apostasy. The Church of Jesus Christ has been established upon the earth anew, through the instrumentality of Joseph Smith the Prophet and his immediate associates in the ministry. It is the Church of Jesus Christ brought to earth again, established anew as had been predicted, I repeat; and its mission is the preparation of the earth for the great consummation, the coming of the Lord Jesus Christ.

In this restored church has been placed, by divine ministration and ordinance, the authority of the Lesser and of the Greater—or of the Aaronic and of the Melchizedek Priesthoods, with the several offices thereof and the several duties, responsibilities and powers pertaining to each office as of old.

THE NEW AND EVERLASTING COVENANT

That it was and is something new, and yet something old, as it is in fact eternal, was set forth by the Lord in a revelation given in April, 1830, just after the organization of the Church. There were people who had joined other churches. Many of them had been and were devout. They had been baptized, some of them by sprinkling and some of them by pouring, but they called it baptism, and some of them by immersion; and they raised the question as to whether they could not become members of this Church now by application and profession of faith alone, affirming that it was unjust that they should be required to be baptized again. In this claim they plainly forgot that the outward form of baptism can be performed by anybody, but that baptism as an ordinance acceptable unto the Lord requires the power and the authority of the Priesthood which he has given. Therefore the Lord said:

“Behold, I say unto you that all old covenants have I caused to be done away in this thing; and this is a new and an everlasting covenant, even that which was from the beginning.

“Wherefore, although a man should be baptized an hundred times it availeth him nothing, for you cannot enter in at the strait gate by the law of Moses, neither by your dead works.

"For it is because of your dead works that I have caused this last covenant and this Church to be built up unto me, even as in days of old.

"Wherefore, enter ye in at the gate, as I have commanded."

I have read from Section 22 of the Doctrine and Covenants. Isn't that in line with the declaration our Lord made while he talked in the flesh, even the Christ, known as Jesus of Nazareth, who was acknowledged as a marvelous prophet whose teachings were full of wisdom? On one occasion, amidst circumstances which the rest of the chapter will give unto you, he spoke these words recorded in the 9th Chapter of Matthew, beginning with the sixteenth verse:

"No man putteth a piece of new cloth unto an old garment, for that which is put in to fill it up taketh from the garment, and the rent is made worse.

"Neither do men put new wine into old bottles; else the bottles break, and the wine runneth out, and the bottles perish; but they put new wine into new bottles, and both are preserved."

The Judaism of that day was a travesty on the law that God had given. Many believed in part of what Christ said, but they wanted to tack it on to the Judaism of the day; they wanted to make the word of God conform to their philosophy, or with their sophistry, or with their man-made precepts, and the Lord warned them: Do not put a new piece of cloth on the old garment, it will tear it away and make a more hideous rent than there was before. Do not put that newly fermenting juice into old leathern bags, for that was the nature of the bottles of that day. You know how quickly old leather breaks. Don't put it into such bottles, for the fermentation will burst the bottles and the good wine will be lost and the bottles will be entirely ruined. There was to be no compromise with the semi-pagan doctrines of the day, nor was there to be any compromise between the principles of the gospel of Christ and the teachings of men not conforming therewith, the doctrines of men that have been evolved in the minds of men without the inspiration of the Holy Spirit—no compromise!

THIS CHURCH LED BY REVELATION AND INSPIRATION FROM HEAVEN

We are tolerant, tolerant in the extreme. We grant unto every man the right to worship after his own conscience, even as we claim it; but we do not compromise by the acceptance of the views of men in an attempt to mingle them with the doctrine of Christ, and call it all the word of God. The Lord has spoken and is speaking. I bear you solemn testimony that ever since the reestablishment of the Church in 1830, this Church of Jesus Christ has been led by inspiration and revelation from the heavens. This is the day in which you witness such. The Lord is not leaving his Church to itself. He is speaking in the ways best known to him, and inspiring and leading those whom you sustain as your leaders. Follow them and be safe. May the Lord be with us in carrying out the determination for a better life which we have formed in this conference, I pray, in the name of Jesus Christ. Amen.

God's Dealings with Mankind*

By President Anthony W. Ivins

I sincerely desire, my brethren and sisters, during the few moments which I may occupy this morning, of the time which is allotted to us, that I may be sustained by your faith and prayers. I feel my dependence upon the Lord, possibly as I have never felt it before, because the older I become, the greater my experience, the more I come to realize that the power of God, our Father, alone can make us strong.

THE CREATION

"In the beginning God created the heavens and the earth."

If the chronology of the Bible is correct—and I know of none better—nearly six thousand years have elapsed since the declaration which I have read was made, and which is the first paragraph from the book of Genesis. It will be observed that this statement, like all others made by the Lord, is a definite, abstract declaration of fact. It is not stated as a theory, a thing which may or may not have been, depending upon the opinions of man for proof.

God created man in his own image, in the image of God created he him, male and female created he them, and said unto them be fruitful, and multiply, and replenish the earth, and subdue it, and have dominion over every living thing that moveth upon the earth.

The story of the creation of man, and the purpose for which he was placed upon the earth, is told, not in its fullest detail, of course, in the brief scripture from which I have quoted. Of the story of man during the Adamic dispensation, we know but little. The history of one thousand five hundred years and more is told in the Bible on ten short pages, and modern revelation gives us but brief account of the happenings between the creation and the deluge.

MAN GOVERNED BY CONTRARY POWERS

This much, however, is made clear to us: That from the earliest period of his existence until the present man has lived a dual life, has been governed by one of two influences, each diametrically opposed to the other. From the beginning these two powers have striven for the mastery, one leading men on to higher ideals, teaching faith, hope, charity, patience, love, self sacrifice, humility, righteousness and justice. The other leading men away from these divine ideals, teaching selfishness, personal ambition, love of power, disregard for virtue, chastity, equality and self sacrifice.

One teaching that man is the offspring of Deity, created in the image of God, and placed upon the earth endowed with intelligence to discern between good and evil, between right and wrong, and that the Creator would hold him responsible for the use he made of the agency which had been bestowed upon him. The other teaching that

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man is responsible to no power other than that which he himself has created, and that his future state is not influenced by, nor dependent upon, allegiance to, or acknowledgment of a supreme being. These two influences were manifested soon after our first parents were placed upon earth.

From God, our Father, through his Only Begotten Son, came teachings which, if adhered to, would lead man back into the presence of the Father, and redeem him from the transgression into which he had fallen, because he had listened to Lucifer, a son of the morning, who had rebelled against God, and because of his rebellion had been cast down with his angels, banished from the presence of the Father, and had become Perdition, destined to fight against God, to be the father of lies, and the enemy of all that is good.

Notwithstanding the fact that the Father talked with Adam, making plain to him that he would provide, through his Only Begotten Son, a Savior, and means by which redemption would come to his posterity, as the people multiplied they refused to listen to his teachings, and came to love Satan more than God.

ENOCH SENT TO CALL THE PEOPLE TO REPENTANCE

Before the birth of Seth, who was obedient to the teachings of his father, Adam, and became a preacher of righteousness, the people had become sensual and devilish. Cain had learned, through the teachings of Satan, that by taking the life of his brother Abel he could become possessed of his flocks and herds, he had been taught that by combining in oath-bound societies power could be obtained by the shedding of blood, and war and bloodshed prevailed among the people.

At this time the Lord sent Enoch to call the people to repentance, and he went forth testifying to the redemption which would come in the meridian of time, through the atonement which was to be made by the Only Begotten of the Father in the flesh, but they refused to listen, and so great was their opposition to Enoch, and enmity toward those who accepted his word, that it became necessary for the Lord to take them from the earth.

THE PROPHECIES AND WORK OF NOAH

Again the Lord sent his prophet to warn the people, and rescue them from the power of Satan, who held them in bondage. Noah, who was the son of Lamech, who was the son of Methuselah, who was the son of Enoch, went among the people prophesying that except they renounced their allegiance to Satan, and returned to the Lord they would be utterly destroyed. Again the message fell upon deaf ears, only Noah and his sons, and their families being saved when the windows of heaven were opened, and the floods covered the earth.

Thus the first effort made by the Lord to teach his children the plan by which they might be redeemed, and brought back into his presence, had failed, so far as the great majority was concerned, one

thousand five hundred and fifty years after they had been placed upon the earth.

After having witnessed this great manifestation of the power of God, and the result which is inevitable to those who follow after Satan, for he sooner or later leads people to death, one would think that the lesson would always be remembered. Noah and his sons went out from the ark humbled and convinced, for they had witnessed the destruction of their race, but the lesson was soon forgotten. Two hundred and fourteen years after the ark rested on Mount Ararat the people were again traveling in the broad road which leads to destruction. They had again turned from the worship of the true God to the worship of idols.

THE CALLING OF ABRAHAM AND THE RISE OF ISRAEL

At this time there occurred an event which was to have a more direct effect upon you and me than any which had hitherto transpired. From his home in Chaldea the Lord called Abraham, and taking him up into Palestine entered into covenant with him, that notwithstanding the fact that he was a childless man, he would make his posterity innumerable, and would give Palestine to him and his children for an everlasting inheritance, and that through him all of the nations of the earth would be blessed.

In fulfilment of the word of the Lord Isaac was born to Abraham and Sarah, and he became the father of Jacob, who was the father of the twelve patriarchs, the founders of the twelve tribes of Israel. Again the keys of the Priesthood were conferred upon men, again the prophets declared the great plan of human redemption, again the law of sacrifice was restored by which the people were taught that an infinite sacrifice would be provided, by which they were to be redeemed from death, because He who was to come would be the first fruits of the resurrection from the dead.

At one time it appeared that the word of the Lord would not be fulfilled, for Israel left Palestine, and went into Egypt, where for a period of more than two hundred years, the greater part of the time in servitude, they adopted the customs and idolatrous worship of the Egyptians. But the purposes of the Lord were not to be frustrated, and he called his servant Moses who led Israel out from the Egyptian bondage, and back to the promised land, the land which the Lord had given to their father Abraham to be an everlasting inheritance.

ISRAEL, UNDER DAVID AND SOLOMON, A DOMINANT NATION

The Lord again showered blessings upon the people, until under David and Solomon, their prophet kings, they became one of the dominant nations of the world.

During the Israelitish period the Lord again raised up prophets who testified, as prophets had testified in earlier dispensations, that the Lord would send, through the lineage of David, the Messiah,

who would be the Redeemer of the world. Isaiah prophesied that a virgin would conceive and bear a Son, whose name should be called Immanuel, and that he would take away the sins of the world.

The time had come when the Lord was again to offer redemption to the people, when another gospel dispensation was to be ushered in, the effect of which would be of greater importance than any which had gone before, or would follow after. The appearance of prophets, warning the people to turn from the service of Satan, and serve the Lord, was not its outstanding feature. The Lord himself, in the person of his Only Begotten Son, was to come to earth, that through him unconditional redemption from death might be wrought out for all mankind, and forgiveness for personal sin assured through obedience to the doctrines of the gospel which he would teach.

The Jewish people, blinded by the teachings of men, because of their prejudices, their traditions, their pride and faithlessness, failed to recognize in Jesus Christ, Shiloh, to whose coming they had long looked forward, influenced as they were by Satan rather than by the Lord, as generations before them had been.

THE COMING AND THE MISSION OF CHRIST

In vain the Redeemer pleaded with them, in vain he wept as he gazed upon the holy city, and contemplated the ruin which must inevitably come. In vain he warned the people of the consequences which would follow rejection of his word. The power of the Almighty which was manifested in his works, the love of God exemplified in his ministry, none of these things could move hearts made adamant by the power of the evil one.

Christ was persecuted, ridiculed, his message rejected, and finally he was put to death by the most ignominious process known to man, and that by his own people whom he had come to redeem. In part his mission had failed, but the great purpose of his coming had been accomplished, for the bands of death had been broken, the prison doors had been opened and the captives set free, death could no longer forever hold captive the spirits of men.

CHRIST REJECTED BY THE JEWS

The Church which Christ and his disciples established struggled heroically for existence, but the evil one so dominated the minds of men, persecution was so intense, that the keys and power of the Priesthood were withdrawn, the ordinances of the gospel changed, until the Lord ceased to recognize the Church as his.

The prophets had foreseen and declared all of these conditions. They saw the dispersion of Israel, the suffering of the Jewish people, because of their rejection of the Savior, who had been sent for their redemption. They looked forward to a time which they all desired to see, a day when the Lord would set his hand for the last time to redeem his people, when Satan would be bound, be banished from

the earth, and his power to tempt mankind, and lead them on to destruction, cease.

A NEW GOSPEL DISPENSATION

It was a period when a new gospel dispensation was to be ushered in, when the Lord would again offer salvation to the people of the world, when he would gather in the outcasts of Israel, when he would prune his vineyard for the last time, restore the keys of his Priesthood, and consummate the work which had been commenced in the beginning. When he would send his Only Begotten Son to earth again, this time to reign as King of kings, and Lord of lords.

The time, the place, the manner of this restoration were plainly outlined by the prophets. It was to be in the latter days, the dispensation of the fulness of times; a time when Satan would rage in the hearts of the children of men, when men's hearts would fail because of fear, when there would be war, and rumors of war, when the sea would heave itself beyond its bounds and the whole earth be in commotion.

At such a time a light was to break forth among those who sit in darkness, which light was to be the fulness of the gospel of the Lord Jesus Christ. This gospel, the Lord himself declared, shall be preached in all the world, as a witness unto all people, and then shall the end come.

THE GATHERING FORETOLD

The place to which scattered Israel was to be gathered was plainly indicated. It was not to be upon the islands of the sea, not upon the broad plains nor in the open vallies, but in the tops of the mountains, in a country which had been regarded as a barren waste, where the desert would be made glad because of those who were to redeem and convert it into fruitful fields. To such a place people from all nations were to flow, that they might be taught the law of the Lord, and learn to walk in his paths.

That a work could be inaugurated, having for its purpose the conquest of sin, the subjugation of Satan, and his final banishment from the earth, without resistance on his part is not to be expected. Knowing that the hosts of heaven were being marshaled for the last great struggle between the powers of light and darkness, of good and evil, of right and wrong, he has fought, as never before, to defeat the purposes of the Almighty.

THE PERSONAGE WHO INAUGURATED THE WORK

When the time came for the opening of the present gospel dispensation, Joseph Smith, who was to be made the instrument through whom the work would be inaugurated, moved upon by the Spirit of the Lord, went into the woods to pray. The effort made by Satan to prevent the accomplishment of the purposes of the Lord, is told by Joseph Smith as follows:

"After I had retired to the place where I had previously designed to go, having looked around me, and finding myself alone, I kneeled down and began to offer up the desires of my heart to the Lord. I had scarcely done so when I was immediately seized upon by some power which entirely overcame me, and had such an astonishing influence over me as to bind my tongue, so that I could not speak. Thick darkness gathered around me, and it seemed to me for a time that I was doomed to sudden destruction. But exerting all my powers to call upon God, to deliver me out of the power of this enemy which had seized upon me, and at the very moment when I was about to sink into despair, and abandon myself to destruction, not to an imaginary ruin, but to the power of some actual being from the unseen world, who had such marvelous power as I had never before felt in any being, just at this moment of great alarm, I saw a pillar of light exactly over my head, above the brightness of the sun, which descended gradually until it fell upon me.

"It no sooner appeared than I found myself delivered from the enemy which held me bound."

THIS RESTORED GOSPEL OF THE KINGDOM TO BE PREACHED IN ALL THE WORLD

This gospel of the kingdom was to be preached in all the world, as a witness to all people. In 1837 Heber C. Kimball, Orson Hyde and others were sent to Great Britain to bear the message of the restoration to the people of that country, which was to contribute such strength to the Church. They arrived there on the 20th of July. Converts were made to the divinity of the mission of Joseph Smith, and a time appointed when the ordinance of baptism was to be administered to those who had accepted the truth. Sunday was the day when this ordinance was to be solemnized.

EFFORTS OF THE EVIL ONE TO PREVENT THE PURPOSES OF GOD

The efforts put forth by the evil one, to prevent the accomplishment of the purposes of the Lord, on the night before the Sunday indicated, is told by Heber C. Kimball and Orson Hyde, as follows. Heber C. Kimball says: "While I was thus engaged I was struck with great force, by some invisible power, and fell senseless to the floor. The first thing I remembered was being supported by Elders Hyde and Richards, who were praying for me. I then arose and sat upon the bed, when a vision was opened to our minds, and we could plainly see the evil spirits who foamed and gnashed their teeth at us. They came toward us like armies rushing to battle."

Orson Hyde, in a letter written to Heber C. Kimball, at a later date, says: "Every circumstance which occurred in that scene of devils is just as fresh in my recollection as it was at the time of its occurrence. While you were apparently senseless and lifeless upon the floor, and on the bed, after we had laid you there, I stood between you and the devils and fought them face to face, until they began to diminish in number and retreat from the room."

EFFORTS AND METHODS ADOPTED BY THE EVIL ONE TO THIS END

Failing in his endeavor to prevent the restoration of the gospel, and the organization of the Church, the evil one has concentrated his

efforts to prejudice, by falsehood and misrepresentation, the people of the world against the truth. Misrepresentation, persecution, in some instances death, have followed the elders of the Church wherever they have gone, and not satisfied with the effort put forth among the people of the world, Satan has, by every strategy known to him, endeavored to lead away from the Church those who have entered into covenant with the Lord that they will serve him, and keep his commandments.

The means which he employs for the accomplishment of his purposes, are many and varied. Permit me to read from the Book of Mormon:

"Wo unto them that turn aside the just for a thing of naught, and revile against that which is good, and say that it is of no worth! For the day shall come when the Lord God will speedily visit the inhabitants of the earth; and in that day when they are fully ripe in iniquity they shall perish.

"But behold, if the inhabitants of the earth shall repent, of their wickedness and abominations they shall not be destroyed, saith he Lord of Hosts. For the kingdom of the devil must shake, and they which belong to it must needs be stirred up unto repentance, or the devil will grasp them with his everlasting chains, and they be stirred up to anger against that which is good, and perish; for behold at that day shall he rage in the hearts of the children of men, and stir them up to anger against that which is good.

"And others he will pacify, and lull them away into carnal security that they will say: All is well in Zion; yea, Zion prospereth all is well, and thus the devil cheateth their souls, and leadeth them away carefully down to hell.

"And behold, others he flattereth away, and telleth them there is no hell, and he sayeth unto them, I am no Devil, for there is none, and thus he whispereth in their ears, until he grasp them with his awful chains, from whence there is no deliverance."

SUGGESTIONS FROM THE ENEMY OF RIGHTEOUSNESS

Have you, my brethren and sisters, experienced the effect of these various efforts of the evil one to shatter your faith? Has he ever whispered in your ear, when you have gone to the Lord in prayer, that there was no one to hear and answer you? At times when your prayers have not been answered, as you may have desired, has his voice whispered to you that it was useless to pray? Has doubt and uncertainty entered your minds where faith and hope had been before? Has he attempted, by flattery and praise of the world to persuade you that you are great and strong, and do not need the strength which comes from the Lord? Has he filled your heart with ambition, thirst for wealth and power, banishing from you the spirit of humility and self-sacrifice, without which it is impossible to please the Lord? Has he whispered in your ear that violation of the law of chastity is not a grave offense, that you may lie a little, steal a little, take advantage of one because of his words, that you may disregard and violate the law of the land, or the law of the Lord, and be justified?

All such suggestions come from the enemy of righteousness, to whom I have made reference, and to whose strength and power I have desired to call your attention in my remarks. If we transform

the mental pictures which are photographed upon our minds by this power, into actions, we are in the grasp of Satan, from which only sincere repentance can rescue us.

HOW SHALL WE FORTIFY AGAINST THESE SHAFTS OF EVIL?

By what process may we be fortified and made impregnable against these shafts of the enemy? We must put on the armor of righteousness, and keep it constantly bright in the service of the Lord. We must keep in constant communion with him through prayer.

Prayer is the key which opened this gospel dispensation, it is the channel through which the Son communed with the Father, through which Saints were strengthened to endure, and rejoice in persecution, the gateway through which the repentant sinner may find his way back to God.

Are the Latter-day Saints forgetting this obligation which they owe to the Lord, this one source of strength against the power of Satan? Are we regular in our family prayers, do we go to the Lord in secret, and put our trust in him in all of the activities of life? Let these presidents of stakes, these seventies, bishops, ward teachers and Church members who are present ask themselves these questions, and answer them. Let me again read briefly from the Book of Mormon:

"Therefore may God grant unto you, my brethren, that ye may begin to exercise your faith unto repentance, that ye begin to call upon his holy name. that he would have mercy upon you.

"Yea, cry unto him for mercy; for he is mighty to save.

"Yea, humble yourselves, and continue in prayer unto him.

"Cry unto him when ye are in your fields, yea, over all of your flocks.

"Cry unto him in your houses, yea, over all our household, both morning, mid-day, and evening.

"Yea, cry unto him against the power of your enemies.

"Yea, cry unto him against the devil, who is an enemy to all righteousness.

"Cry unto him over the crops of your fields, that ye may prosper in them.

"Cry over the flocks of your fields, that they may increase.

"But this is not all; ye must pour out your souls in your closets, and your secret places, and in your wilderness.

"Yea, and when you do not cry unto the Lord, let your hearts be full, drawn out in prayer to him continually for your welfare, and also for the welfare of those who are around you."

My brethren and sisters, these words of the Lord apply to us today, as they applied to those to whom they were delivered in times gone by. The power of the evil one is not broken; he rules the world today. The lust for power, ambition, selfishness, class distinction, the hatred of one race toward another, all of these things are inspired by the same influence which led away our first parents.

HOW WE MAY KNOW THE WILL OF GOD

A person said to me the other day: "What is the use of trying? The will of the Lord will be done, anyhow."

The trouble, my brethren and sisters, is that the will of the Lord

has never been done, from the beginning to the present, so far as it applies to the people at large. It was not his will that the people should perish in the flood. He repeatedly called them to repentance, and promised that destruction should be stayed, if they would only return to him.

It was not his will that Israel should be scattered, and the Jewish people suffer as they have, it was because of their transgression. It is not his will that turmoil, war and bloodshed prevail in the world today. These conditions are all because of lack of faith on the part of the people, and because they refuse to listen to the voice of the Lord, as it has come to us through his servants, the prophets.

The Lord has repeatedly called the people to repentance, has repeatedly said that redemption might come, if they would return to him, and renounce their allegiance to the evil one. In this dispensation he has said that Zion might have been redeemed had the faith of the people been sufficient.

It is true that the Lord has decreed certain definite unchangeable purposes, and these he will accomplish. How may we know, then, the will of the Lord, and distinguish between his works and those of Satan? The key is a simple one. Everything which persuades to do that which is good, is from the Lord. Whatever is evil, and persuades men to do that which is not good, is from the evil one.

REPENTANCE NECESSARY

Have not we, ourselves, been witnesses of the inevitable results which come to those who follow after Satan? Never before in modern times, and I believe not in ancient times either, has the necessity for repentance been more plainly manifest than in our day.

THE NATIONS HAVE AGAIN REFUSED TO LISTEN TO GOD'S CALL TO PEACE

It was not the will of the Lord that we should become involved in the greatest war the world has ever known, it is not his will that the nations are divided and in strife today, that war clouds are again gathering which threaten the peace of the world, and the very existence of civilization. It is because men refuse to listen to the voice of the Lord, who is calling them to peace, and good will one toward the other. Peace can be established at any moment, it could have been established long ago, if the people of the world would only unite in a determined effort to prevent war. Ridicule it as you may, make light of it, oppose it, the fact remains that never in the history of modern time, has such opportunity been held out to the people for the establishment of peace, as that which has come in our day. Humbled, in sorrow and mourning, when the time came that war might have been forever suppressed, when conditions might have been established which would have made war impossible, the nations refused to listen.

Again they started in the broad road, which leads to destruction. Again selfishness, pride, love of power, the exalting of one

nation above another, one race above another, menaces the world, and the civilization which is upon it.

MAY THE TIME SOON COME WHEN THE WORLD WILL TURN FROM
EVIL TO GOOD

God grant that the time may soon come when the people of the world will learn, from the experiences of the past, which we seem slow to profit by, that it rests with them, with us, to turn from all that leads us away from the teachings of the Redeemer, to turn from evil to good, lest God's judgment come upon the people of the world, and they be so humiliated and decimated that there will be none to offer resistance, when the time of redemption shall finally come.

God bless you, my brethren and sisters, fortify us against the power of the evil one, make us strong in righteousness and good works, that we may be accepted of the Lord, and keep our feet planted firmly in the path which leads back into his presence, I humbly pray, through Jesus Christ. Amen.

A Prairie Night

Prairie Night!

Above, a million mystic orbs at peace
Yet silver-hued amid the velvet blue.

Powdered with cloud-dust, light as fleece,
And the solemn moon shining gently through.

Prairie Night!

Below, a world of calm, save for a lone coyote,
Whose piteous wail speaks solitude and stealth;

And now and then the soft, sweet note
Of some far night bird happy in its wealth.

Prairie Night!

The black lake's ruffled deep
Reflects sky-lights that ever dance and fret

Like fairy feet. Northward the grazing cattle creep
Silent and dim in shifting silhouette.

Prairie Night!

The south wind sighs. And from the shadowy west
Shines faint some cabin's solitary light.

Its white rays lull the senses into rest.
Amid a beauty fathomless—Prairie Night.

Lethbridge, Canada

Frank C. Steele

The Church and the Laws of the Land*

By Elder Charles W. Nibley, Presiding Bishop of the Church

While I stand before you this afternoon and attempt to address you, I earnestly desire that the spirit which has characterized our meetings and the utterances of our speakers may continue with me, and that I may have that which I need so much, the Spirit of the Lord, so that the words spoken will be of benefit and service to the work of the Lord.

I rejoice in the testimonies of the brethren such as have just been delivered by Elder McMurrin, for I know him to be a faithful servant of the Lord, one who is desirous of doing and performing the mission to which he has been called, in an earnest and acceptable manner. And let me say, the Church is blessed with an abundance of young men, as well as middle-aged and elderly men, who are just as faithful, just as earnest, just as devoted, just as certain of their position with respect to the work of the Lord as Elder McMurrin is. We know well enough that the Lord has established this work, and is bringing to pass his purposes in connection with it. This is his special work, and to this Church is given the power and authority to lead the world to spiritual life, so that our mission really is to teach the people how they may come from death unto life. For a man may be very much alive in a temporal way, and yet be spiritually dead.

There are great problems also before our nation, which demand solution; they are burning, pressing questions which must be solved, and which can only be solved on the principles of righteousness. These principles will help to adjust the jarring, warring, contentious problems which selfishness very largely produces, and which can only be solved through the principles that the Lord has revealed. It is not in man that walks, to guide his steps aright. It is not in man of his own power to solve these problems, nor can any man do it of himself alone. It is only by the help of the Spirit of the Almighty that will bring us to the point where justice and righteousness can at least approximately be approached. We have had contentions in our own nation during the recent months of railroad strikes, coal strikes, and other contentions that have threatened the very existence of our government; and also there have grown up in our nation, secret organizations, combinations of men, no doubt desiring to protect their own selfish interests, even though those interests should conflict with the strict principles of justice. Some of these organizations like the Ku Klux Klan have undertaken to administer what they call justice, independent of Constitutional law, and the rights of men, and they have taken the law into their own hands and have dealt with certain people in a way which can only result in disorder, turmoil,

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strife, and in the breaking down of Constitutional law. For these secret organizations undertake to administer punishment upon men and women, irrespective of the laws of the land.

It has been the counsel of the leaders of this Church from the beginning, to observe the Constitutional law of the land, and it is stated in the revelations that whatsoever is more than this or less than this, cometh of evil. We do not need anything outside of this strict letter of the law, for if we do go beyond it, or come tardy of it, we are liable to make a mistake. The agency that the Lord has given to his sons and daughters was given to all—the free agency to choose between right and wrong, and that agency makes us free, for the Lord has said, “If ye abide in my truth, then are ye free indeed.” Now, whenever any man enters any organization, secret or otherwise, that takes from him a certain degree of that free agency to choose between right and wrong, and makes of him a servant, to do as he is told in certain matters, quite irrespective of the righteousness or justice of the case, or of the right or wrong of the case, then that man surrenders that much of his free agency which he ought not under any circumstances to surrender. Let me explain.

In the Bishop's Office the question was brought directly before us as to the right of a man to labor on some work which the Church was doing, whether he belonged to a Union or not. We decided that we would hire Union men or non-Union men; if they were good workmen, we would not ask the question as to whether they belonged to any Union or not. But we were confronted with this difficulty: one of our brethren who is a Union man, refused to work on the job with a non-Union man, a good member of the Church. In this case we said, this brother who does not belong to your Union is a good man, a good neighbor, a good citizen; you meet with him at the Sacrament table and administer the Sacrament to the Latter-day Saints. You may be appointed as a block teacher and go around teaching the Saints their duties. You may both be called on to administer to the sick, and you go and offer your prayers, but when it comes to working together, you, our brother who has a Union card and belongs to the Union, will not allow this good brother of yours to work for his living, nor will you work with him in any way, because he does not belong to your organization. Now we ask, do you think this is right or just or fair? He, a good man, every way acceptable, a good workman, to be deprived of working on a job because he refuses to surrender any part of his God-given agency to any organization whatsoever on the face of the earth? Or, because in this he refuses to put himself in a position where he may be called upon to do a wrong; for it is a wrong to say your own brother shall not have the privilege of earning a livelihood because he will not join your organization. On the other hand, a man comes along who is not the best kind of a citizen, who may be more or less disreputable, who is rather a discredit to good citizenship than otherwise, and yet he can show a Union card, and you, my good Latter-day Saint brother, who belongs

to the Union, you will work with him; you will allow him to work for his living and join with you in this work, although he is not one-twentieth part the tithe of such a man as your own brother in the Church is, whom you refuse to work with.

This Union brother acknowledged that such was practically the case, and yet he was powerless to help it. Now, my brethren and sisters, don't you see that this man had surrendered so much of his free agency to this Union of his that he was not permitted to do that which was plainly and clearly right toward his own brother in the Church? Therefore, I say, the counsel which has been given all along by the leaders of the Church, to refrain from joining any organization, or giving your allegiance, or any part of your allegiance to any society or Union which will interfere in the least degree with your free agency, is good sound counsel. Of course, one will say that he has a right to join whatever organization he pleases. It is true that he has that right, but his duty, his plain simple duty, is to protect his brother and the interests of his neighbor. A good many people stand upon their rights, as they say, and quite often forget their duties. Our duties to our God; to our Church; to our families; to our neighbors; these ought to be first, rather than prating so much about our rights.

Our President said this morning in his opening remarks, we believe in freedom, in liberty; liberty for a man to work without being threatened to be killed if he does work. Now, I grant you that some of these organizations have done much to bring a greater share of prosperity to the laborers than they otherwise might have had, but would you say that a man working for you as a farmer, and you are right in the midst of your fall work, getting up your potato crop, perhaps you have a car that must be loaded; it is urgent that this work be done, because there is a storm coming, and your potatoes will be frozen, and what not,—and right then, knowing your extremity, this man who knows the circumstances you are in, and how much you need his help, he yet says, I am going on a strike; it is my right to strike, and I quit work right here. Would you say that this man was doing the right thing, doing his duty when he leaves the farmer in that predicament, just because he knows he can inflict an injury upon a man whom he is working for? That spirit is wrong, and most reprehensible.

The President of the United States, in one of his messages, said that there is just as much sacredness in the right to work as there is in the right to strike. Well, I thought in analyzing that statement, What sacredness is there in the right to strike, if by striking I injure my brother? Am I not commanded as a Latter-day Saint, and directed always by the revelations of the Lord, to love my neighbor?

Now, the impression I would like to leave with you is this, that the counsel which has been given all along by the leaders of the Church is good, safe, wise counsel, and that is, to join no organization which interferes with your doing the right thing under any and all

circumstances. Of course, we must be charitable. We must be forgiving. The Lord has given us some very high ideals in respect to this matter, in these latter-day revelations through the Prophet Joseph Smith.

You can read in the 98th section of the Doctrine and Covenants a revelation which was given just after the first mobbings and drivings in the state of Missouri, how the Lord instructed the Saints that, although they had been mobbed and plundered and driven and robbed of their property, yet the Lord puts the high ideal before them in that revelation, that they must forgive even their enemies, and even though that enemy has not repented. If he has repented, thou shalt forgive him seventy times seven; but "If thine enemy"—mark you, thine enemy—"if thine enemy comes upon thee and repents not, nevertheless thou shalt forgive him." This is the wonderful standard of forgiveness which the Lord holds up to this Church. It is of the same spirit that we read of as being exhibited on Calvary, when the Lord of all said, "Father forgive them, for they know not what they do." I say again, we should remember our duties as well as remembering always what we call our rights; the duty of the husband to his wife, to love and to honor and protect, and a good many of us husbands have learned to obey as well.

We do not need to join any organization in the world outside of the Church of Jesus Christ of Latter-day Saints to be absolutely free, and this Church has given evidence, let me say in plainness, of its determination to keep and abide the laws of the land, and to observe them, and to uphold them. This Church did that in the principle of plural marriage, which it surrendered in obedience to law, even though the Church did not believe the law to be Constitutional. But when it was declared Constitutional the Church surrendered, and has obeyed the law. Could any stronger evidence be given that this Church stands for obedience to the law?

We should uphold all the laws of the land whether we like them or not; so long as they are the laws of the land, we should observe to uphold them. The prohibition law; the cigarette law, whatever law is enacted; and while it stands on the statute book, it should be obeyed. If we will remember the first great commandment, "Thou shalt love the Lord thy God with all thy heart, and might, mind and strength," that will always keep us within the law, obeying the law, respecting the law in whatever land or country the Saints may abide. And if we will think more of our duties, and a little less, perhaps, of our rights, we will be gainers thereby, and we will not break any law of the land, for the Lord has said, "He who observeth the law of God hath no need to break the law of the land."

My brethren and sisters, I hope that we will go home from this conference determined as a great body of people, to stand for law, order, righteousness, justice and peace on earth and good will among all men. I believe as the Prophet Joseph has written, that the day would come when there would be so much of disorder, of secret com-

binations taking the law into their own hands, tramping upon Constitutional rights and the liberties of the people, that the Constitution would hang as by a thread. Yes, but it will still hang, and there will be enough of good people, many who may not belong to our Church at all, people who have respect for law and for order, and for Constitutional rights, who will rally around with us and save the Constitution. I have never read that that thread would be cut. It will hang; the Constitution will abide and this civilization, that the Lord has caused to be built up, will stand fortified through the power of God, by putting from our hearts all that is evil, or that is wrong in the sight of God, by our living as we should live, acceptable to him.

I bear witness to you, my brethren and sisters, that this is indeed the work of the Lord. I am not only sure of it; I am certain of it. I am certain as to our position in respect to this being the special work of our Father who is in heaven. I am absolutely certain that it is the power of God unto salvation to all nations; kindreds, tongues and peoples; to everyone that will hearken. These men, the presidency of this Church, and the other leaders of the Church with them, have received that authority which enables them to give guidance and direction in that way, that the great sweep of the Kingdom of God will go on and on, conquering, and to conquer until every knee shall bow and every tongue confess that Jesus is the Christ to the glory of God the Father.

May the Lord hasten it in his time, and prepare us for the great days that are coming, that we may go forth and preach the gospel of Jesus Christ in all the world, build up his Kingdom, and give our first allegiance, and no divided allegiance, but our first and sole allegiance, to God and country, through Jesus Christ. Amen.

There are no Unknown Dead

By Dr. George H. Brimhall.

Among those who go forth to perish
That peace may come to earth,
There are no *unknown dead*.

The All-Seeing Eye beholds them;
In His book of Love is written their lives
And the manner of their death;
And when the reveille of the resurrection shall sound,
They will awaken to the enjoyment of a millennium
For which they gave their all!

The Church and Missionary Work*

By Elder David O. McKay, of the Council of the Twelve and President of the European Mission

It seems but a very short time indeed since I faced a similar audience, on my return from a very recent mission. The interval between that home-coming and the present time leaving seems very brief indeed.

I am very sorry that Elder Whitney's ill health necessitates his release. I met him about ten months ago. He was doing excellent work and feeling apparently well, although he informed me then that he feared he would have to undergo an operation. I rejoice with you in the latest word that he is better, and I hope when I shall greet him, that I shall find him well on the road to his usual normal, vigorous health, and I shall be pleased—I will assume it here—to take the best wishes of this magnificent congregation to him.

During the few moments that I shall occupy this afternoon, I am going to ask you to become missionaries, and thus render help to your sons and daughters who are in the mission-field. I am going to ask you to make their work more effective.

TEXT

“Ye are the light of the world. A city that is set on a hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.”

THE CHURCH A CHURCH OF MISSIONARIES

There are approximately two thousand men and women representing this Church in the missionary field. There should be, in a general way, about two hundred and fifty times two thousand missionaries in the organized wards and branches of the Church.

WHAT THE MISSIONARIES ARE PREACHING BY PRECEPT AND EXAMPLE

These boys out in the field are sweet and clean and wholesome, and they are striving to live exemplary lives, that their example might accord with their precept. I have met them, as you know, in many missions, and, invariably, they are fit, noble representatives of their parents and of the Church. Their skin is clean, their eyes clear, their lives wholesome, and men and women who are opposed to our teachings are forced to acknowledge that the missionaries of the Church are noble young men and pure women. O, I grant you there are men and women in the world who are suspicious, many who are suspicious of them. Sometimes, too, once in a great while—a missionary man forgets himself and brings disgrace upon the body of the Church, but the percentage of such failures, thank heaven, is

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extremely small. The two thousand missionaries are preaching by "plain living and right thinking" the efficacy of "Mormonism."

A SUMMARY OF CHRIST'S MESSAGE TO THE WORLD

In addition to that, they are proclaiming a wonderful message. The other day I read, in a very carefully written book, on the life of Christ—a summary of his teachings to the world. The eminent writer said:

"Christ came to the world and gave to the world a message, which consists, first, in *giving to men a true conception of God*. Second, in *teaching men how to attain a larger and freer life*."

Then, basing the third message, or the third lesson upon the fact that a man's actions depend upon his motives, he draws this conclusion that,

"Christ's message meant the ultimate development of God's kingdom or rule upon earth, which is destined to transform society. Loyalty to the divine King—the common Father of all mankind, is the strongest and only universal bond that can bind all men together. His teachings, therefore, have a large social, as well as individual significance, for they contemplate a universal brotherhood or democracy in which all men are united in the common desire to do the will of God."

I think this a good summary of the message that your sons and daughters are giving to the world. They teach to all men a true conception of God. They invite the world to investigate the great declaration that God and his beloved Son have appeared in person in this dispensation. What a glorious message! Second: they are teaching men the means of attaining a higher and freer and diviner life. Say what you will, that is their only purpose, and they prove their sincerity in it by leaving their loved ones, leaving their vocations, spending their own money, or the hard earnings of their beloved parents, in trying to induce men to hear that message. Third: they can stand before the people of the world and say that "Mormonism" does contemplate, in its ultimate consummation, the transformation of society; and who, conversant with world conditions today, will say that the time is not ripe for society to be transformed!

THE WORLD REJECTS THEIR MESSAGE

But the world does not believe this message. We have heard in this conference about evil designing men and women, who say, in substance, that our missionaries teach one thing, but the people practice another at home. Such accusations but emphasize the importance of preaching to the world by example. It seems to me that this conference has been characterized by the gospel of application, and so, I feel in perfect accord with the spirit when I ask that you who constitute part of the two hundred and fifty times two thousand missionaries, in the organized stakes and branches of the Church, preach by example these glorious things—prove to the world that you are not only a God-fearing, but a God-trusting people.

RESPONSIBILITY OF ORGANIZED BRANCHES AND WARDS TO EXEMPLIFY
IN DAILY LIFE THE DOCTRINES AND PRINCIPLES OF THE GOSPEL

If you ask me where I first received my unwavering faith in the existence of a God, I would answer you: in the home of my childhood—when father and mother invariably called their children around them in the morning and at night, and invoked God's blessing upon the household and upon mankind. There was a sincerity in that good patriarch's voice that left an undying impression in the children's souls; and mother's prayers were equally impressive.

I ask today that every father in the Church see to it that, in all sincerity, he impress his children with the reality of the existence of God, and with the reality that God will guide and protect his children. You carry that responsibility. Home is one of the units—the fundamental unit of society. Let the sincere investigators who believe more from what they see than from what they hear, find, upon investigation, that "Mormons" prove by example in the home, by devotion, and in their service to God, that they believe and know that God is their Father. I knew before I heard my father testify that he had heard a divine voice, that he lived near to his Maker; and I know, by a nearness to that same Eternal Father since, that father told the truth when he said he received in answer to prayer this admonition given in audible tones: "Testify that Joseph Smith is a prophet of the living God." Such is the reality of the true Latter-day Saints' conception of God the Father.

IDEALS

Secondly, I would ask that every parent in the Church teach men by example how to obtain a higher and freer life. Missionaries are pointing the way; we should follow it. What a strength it would be to the missionaries, if they were able to point back to the thousands and thousands of villages and find in each a community that introduces into its life the higher and better things. We have heard much throughout this conference about the necessity of pure individual living. We have heard that no Latter-day Saint can indulge in "boot-legging" with impunity. He is not only violating the law, but he is casting reflection upon his people and upon his nation. Latter-day Saints should uphold the officers in their efforts to ferret out these law breakers. No Latter-day Saint can enter into a gambling den without casting reflection upon his people and without violating the statutes of his state. A few gambling dens are still found, I am informed, in Ogden and Salt Lake City at least, and it behooves Latter-day Saints to stand by the officers in their efforts to close these places of vice. Latter-day Saints do not smoke. If your houses are contaminated with tobacco smoke, your appeals to God are not going to be very availing in the minds of your children. Pray to him to give you strength to overcome the habit, and I promise you God will give you that strength. I care not how viciously the habit is fixed in your body, God will not forsake you if you call to him in sincerity.

Obedience to the laws of health, and of the Spirit will lead to the higher and freer life.

Lastly, missionaries are preaching that the gospel is destined to transform society. We believe it and we believe that from an economic standpoint, from a social standpoint, from a spiritual standpoint, we can offer to the world today such practical ideals in organized society, that if applied to the world, would alleviate much of the suffering and misery in this poor war-ridden, famine stricken, selfish world. Take for example the little simple work of your fast day; your contribution to the poor. I remember mentioning that before an audience in New Zealand, at Auckland, about six hundred non-members being present. We took that as the theme because a day or two before the meeting a paper had published the fact that citizens had discovered some suffering women and children about whose condition nobody seemed to be aware. Following the meeting, a man said: "Do you really mean to say that every member of your Church is visited every month by some officer?" "Yes, that is the plan." "And that the amount contributed once a month on your fast day is sufficient to meet all the needs of the poor?" "Yes, that is the fact. All do not do it, however," I confessed. Ah, that is it. Don't you see—all do not comply. All do not come up to the standard. O, fathers and mothers, what an example to the world in economic salvation if we could only live up fully to this economic principle! Let us determine here and now to raise the percent per capita, of our fast offerings. Let us raise it from twenty cents to a dollar. Though that is not what it should be, what a lesson to the distracted government in this war-torn world today!

I was in Syria when some of your fast offerings came over there, and realized, as Brother Booth gave out relief to those suffering Armenians, that one hundred cents in every dollar went to those poor people, because of the perfect organization of the Church. The minimum overhead expense was not deducted from your contributions. Let us return home from this conference determined to live up to this one principle, in addition to the many others that have been named. Then, as the boys and girls are preaching and bearing testimony to the efficacy of "Mormonism," they can, with pride, point back to the home ward and say, "You may find these principles exemplified there." Remember, "example is more forcible than precept." People look at you six days in the week to see what you mean on the Sabbath.

Therefore, with this idea that we are giving to the world the same message which Christ gave, namely: leading the people to a true conception of God, their Father, teaching them how to obtain higher and freer life, bearing witness to them that it is possible in this day, by obedience to the laws and ordinances of the gospel, to transform society; let us resolve this day to "Be noble; and the nobleness that lies in other men sleeping, but never dead, will rise in

majesty to meet our own." In this way we can make our light so shine among men, that they seeing our good works may be led to glorify their Father in heaven."

God help us to be near to him, for I testify to you he is ever ready to be near to us. I pray, in the name of Jesus Christ. Amen.



MORGAN FATHERS' AND SONS' OUTING

Top: Scene in Hardscrabble. Bottom: The Company

For a number of years a feature of summer work in the Y. M. M. I. A. has been outings of this character. During the summer of 1922, several thousand fathers and sons spent two or three days together in camp life in the mountains. The Morgan, Utah, outing was taken in June.

Hvitra-manna-land and Lamoni

By J. M. Sjodahl

A rather interesting letter, referring to the authenticity of the Book of Mormon, was received some time ago, at the Latter-day Saint mission headquarters in Chicago, and forwarded to Elder Joseph Fielding Smith, of the Council of the Twelve, and Church Historian, Salt Lake City. The writer is Mr. A. O. Ueland, a lawyer of Halstead, Minn.

The gentleman explains that he has read the Book of Mormon and found the historical part of it of interest, as it relates to a "white race settling in America in prehistoric days." He frankly admits that "it appears improbable that Joseph Smith could have just made up the whole story." The writer also states that he used to be quite a student of Norse sagas and legends and especially that relating to the early voyages of Norsemen to our shores.

He refers particularly to the story of Are Marson, who, towards the close of the 10th century of our era, is said to have set sail from Iceland. About twenty years afterwards, as the saga has it, one Gudleif Gudlougson, having drifted out of his course from Iceland to Ireland, came to a semi-tropical coast, where he and his crew were captured by the natives.

"Then came an old man, with long white beard, who seemed to be a kind of chief. He questioned them in the Norse language, and when he learned who they were, inquired about parties both in Norway and Iceland. After aiding them to get their ship repaired, he disclosed that he was Are Marson, sent greetings to his relatives in Iceland, and cautioned against further attempts to explore the land, because, he said, he would soon be dead, and it would be difficult to say how the natives would treat strangers after he was gone. The crew got back safely, touching Ireland on the return, thence to Norway and, finally, Iceland. He brought the greetings to Are Marson's relatives, one of whom, a child of Are's cousin, was Thordhild, the mother of Leif Erickson, thus establishing the conclusion that Leif had heard about a land in the west before starting on his voyage of discovery.

The country where Are Marson was found, the Norwegians called "Hvitra-manna-land." There is also another legend from approximately the same period, of a Norse viking, Bjorn Breid-vikakappa, who drifted west from Ireland and came to Hvitra-manna-land, so that name became established in the sagas. After having related these legends, Mr. Ueland says:

"Now, it struck me that there might be some connection between those ancient records of your Church, and the sagas. This idea is original with

me, and may look preposterous, but none of the scholars of Norway, who have treated upon those legends, seem to know anything about your traditions. If they had known the same, would they not have attempted to connect the two? It would seem from your records that those white races kept records down from the fifth century. * * * I am not enough of a scholar to analyze just what the word 'Hvitra-manna-land' means. Literally, it would seem to be, 'White men's land.' Now, did that description only refer to a lighter blue hue than for instance, the negroes, whom they called "Bluemen," or the Skrellings, believed to have been Esquimaux?"

The letter from which this quotation is taken seems to me to be an evidence that the Spirit of the Lord is at work, even outside the boundaries of the Church, to establish the authenticity of the Book of Mormon by such evidence as the intellectual, educated portion of the world can readily grasp.

Mr. Ueland's account of pre-Columbian visits of Icelanders to the North American continent is an able summary of sagas preserved in ancient documents, such as those published more than three quarters of a century ago, by the learned Danish scholar, Charles Christian Rafn, in *Antiquitates Americanae*. I may be permitted to add what the scholarly von Tschudi (*Peruvian Antiquities*, p. 5), speaking of Scandinavians in pre-historic America, says:

"This, however, is certain, that the monuments, inscriptions, arms, utensils, tools, and remains of the dead, recently found in the states of Rhode Island, Massachusetts, and elsewhere, attest an entrance of strangers into the country, much more considerable than any of those which the manuscripts we have mentioned bring to our knowledge."

Mr. Ueland refers to the tradition concerning *Hvitramannaland* and, naturally, supposes that there may be some connection between that tradition and the historical part of the Book of Mormon.

Scholars have suggested that *Hvitramannaland*, or, as the word means, "White Men's Land," may have been so called by the Indians on account of white-clad Catholic priests, or missionaries, who had founded colonies there. This is, of course, conjecture. Is there no explanation more plausible?

Is it not possible that the word "*Hvitramannaland*" is the Icelandic translation of an Indian name of a country, which the Icelanders, as soon as its meaning became known to them, rendered into their own tongue? We do the same thing when we, for instance, call a certain territory in Germany the "Black Forest," instead of *Schwarzwald*. But is such an Indian word known to exist, or to have existed?

Dr. Brinton (*Myths of the New World*, p. 207) says, "The Algonquins, with one voice, called those of their tribes living nearest the rising sun 'Abnakis,' our ancestors at the east, at the dawn; literally, our *white* ancestors." I have underlined the

word "white." This proves that the great and numerous stock of Indians known as Algonquins have preserved a tradition concerning a land of a "white" ancestry.—*Hvitra-manna-land*.

If we inquire further into the meaning of the word *Abnaki*, we find in the Lenape dialect the word *Lumon-aki*, which Rafinesque (*The American Nations*, Vol. 1, p. 129) translates "white country"—the very identical word which the Icelanders, in their relations and records, may have translated "*Hvitramannaland*," just as Rafinesque does.

Abn-aki and *Lumon-aki* are, of course, variants of the same word, *abn* being an easily understood abbreviation of *Lumon*, and both meaning "white," while *aki* is the 'Algonquin, or at least Lenape, for "country."

But where did the pre-Columbian Indians get the word *Lumon* (or *Laman*) for "white"? The Book of Mormon alone answers that question. That volume, as is well known, tells us that one of their ancestors was named *Laman*, which means "white"; for *laman* is the same as the Hebrew, *Laban*, and that is the meaning of that word. But Indian tradition, by pointing to a "white" ancestry, or a "white" country, also proves, if I read the story correctly, that American natives, or some of them, are "Lamanites;" that is, descendants of an ancestor whose name was "White," or, which is the same, "Laman." And the Icelanders, in transmitting to us their own valuable records, are witnesses to the fact that the Indians with whom they came in contact had such traditions centuries before Columbus appeared in this hemisphere.

In the Book of Mormon (Alma 21:22) we read of the "land which was under the reign of King Lamoni." It seems to me that if we consider the meaning of names, and the information conveyed either in historic or legendary form, it is difficult to efface the impression from one's mind that the *Lumonaki* of the Lenapes and the *Hvitramannaland* of the Icelanders, considered merely as words, are derived from the Land of *Lamoni*, or from *Laman*.

In Yucatan we find the word in the form of *Labna* as the name of a city near Uxmal. *Laman* is, according to Reclus, the name of a tribe of the Ulva stock of Indians, possibly the same as the *Ramas*. The river Mico, also called Bluefields, was called *Lama* by the Indians (Cyrus Thomas, *Indian Languages of Mexico and Central America*, Bur., of Am. Ethn. Bull. 44, p. 79). In South America, we have in the vicinity of Truxillo, the *Lamanos*, or *Lamistas*, (Brinton, *American Race*, p. 216) and the *Lamas* on the river *Maranon* (Ibid. p. 285). So that the Book-of-Mormon name *Laman* has been perpetuated among the Indians and is found to this day in various forms all over America.

Mr. Ueland says he does not "believe in the truth of the story about those golden plates."

May I ask then, what about the testimony of the three witnesses? They solemnly affirm that they *saw* the angel, *heard* the voice from heaven, and *handled* and examined the plates. They were men of good character, of sound mind, more than average intelligence—men whose testimony was as good as that of any American citizen. Martin Harris was a well-do-do farmer. Oliver Cowdery was a school teacher and, later, a lawyer. David Whitmer was, if not in a worldly sense, a successful business man, a highly respected American *citizen*. How would their testimony be received by an impartial jury?

I asked that question in a priesthood meeting, recently, and Mr. James H. Moyle, one of our prominent lawyers, who was present, and who, in his younger days, had heard Martin Harris speak, and had interviewed David Whitmer at Richmond, Mo., said in substance that in a case involving property rights, for instance, the decision of which would depend on the credibility of the testimony of the three witnesses as given in the Book of Mormon, the court would be bound by the rules of evidence to find in favor of the side represented by them. I believe this to be absolutely true.

Bits of Philosophy

Be a child in heart but not a boob in action.

The more you get after people the farther you get away from them.

It is a poor bargain to trade a spirit-thrilled life for a fun-fizzled life.

There is only one step from heaven to hell, but a million from hell to heaven.

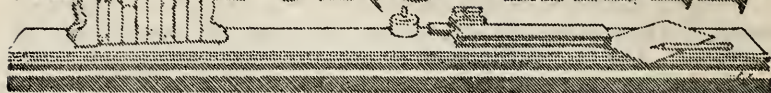
The depth of our regret for the imperfect in our lives is the measure of our progress.

It is better to giggle at the silliest thing in the world, than to be sad about your own sadness.

Simple faith, plain humility, genuine sincerity, moral courage, and gentle charity constitute a great soul.

Nephi Jensen

EDITORS TABLE



Greetings

The *Improvement Era* sends greetings to its friends throughout the world with a wish that the inspirational song of the heavenly hosts to the shepherds of old may find lodgment in the hearts of the nations and be a comfort to every individual and every family group in the land, *On earth peace, good will toward men.*"

We believe that the gospel of Jesus Christ is the panacea for the ills of the nations and for individuals; and furthermore, that every man, woman and child should be willing to submit themselves to its influences, and to sacrifice, if necessary, their own selfish desires and wills for the good of those around them, keeping in view the great commandments: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, * * * and thy neighbor as thyself."

The celebration of this Christmas holiday should be directed to these thoughts and ideas. Every soul should put them into practice, not alone for the one day, but for every day of their lives. If this unitedly could be done, and it can be, what a marvelous reformation and change would take place, both in the affairs of nations and individuals! Let us work to that end, so that we shall do our part to bring the rest and peace of our Lord and Savior to the world!

A Day for the Aaronic Priesthood

An item in the Priesthood Quorums' Table in this number of the *Era* calls attention to an order of the First Presidency, requesting bishops in the Church to arrange for the Aaronic Priesthood, under the direction of the bishops, to take charge of the ward Sacrament meeting on Dec. 10. A suggestive program is also given, to which attention is called. This idea of permitting the Aaronic Priesthood to exercise this function in the Church is a splendid movement which should be encouraged. Every preparation should tend to make these meetings

successful. Many will recall the auspicious special services held on May 15, last, commemorating the restoration of the Aaronic Priesthood. All who were present at these inspirational meetings and listened to the young men of the Lesser Priesthood, were heartened with faith that the great work which has been established, known as the Church of Jesus Christ of Latter-day Saints, is going to be safe in the hands of the youth of Zion, who are thus exercising their calling in the Priesthood.

On the present occasion the discussion of tithing is to be emphasized. Tithing is one of the grandest doctrines in the Church when thoroughly understood. It furnishes the whole community with a means of assisting in the upbuilding of the Kingdom of God. It gives them something to work to; and if there is any one thing above another that provides impetus for the accomplishment of any great work, it is the vision of it. When the vision of the early prophets of this Church was shown to the people and it was told them they should become great and mighty in the midst of the Rocky Mountains, they were willing to pass through great tribulation uncomplainingly to make it a reality. Its fulfilment is before us.

A vision of what this Church is to become through the principle of tithing, and what it is to accomplish for the individual, will give zeal in our activities and enthusiasm in our labors. The young men holding the Priesthood need prophetic sight to get the best effort that is in them to the front. The idea of a meeting of this kind is therefore excellent. It gives them opportunity for expression and a desire to perform the labors under the Priesthood with understanding, foresight, and eagerness. We trust that not only the bishops, but that all the members of the Aaronic Priesthood will get the spirit of this great movement, and make it one of the big events in the Church. All of us, both young and old, will thus obtain a clearer understanding of the great law of tithing, which obeyed, will sanctify Zion, make it a land of the pure in heart, and us worthy to abide therein.

Earthquakes and Desolation

The destruction caused by the seismic disturbances in our South American sister republic, Chile, is one of the great calamities of the present day. The reports show that the effects of the tidal waves that followed the earthquake shocks, were felt for a distance of 1,200 miles along the coast, from Antofagasta on

the north, to Valdivia in the south, and that on an area of 140 miles by about 250, scarcely a human habitation is left. The casualties amount to thousands and the loss of property is immense.

The scientific explanation, as given by Captain T. J. J. Lee, government astronomer at the Mare Island navy station, is that some portion of the bottom of the Pacific Ocean, perhaps as large an area as one of our smaller states, sank, owing to a disturbance of the underlying strata by steam, produced by the water coming in contact with the hot lava. The steam would press the lava towards the shore and cause upheavals, while the subsidence of the ocean floor would first draw the water towards the depression, and then send some of it back in waves, before the equilibrium was fully restored.

The South American west coast is liable to such disturbances. The entire coast line seems to be slowly rising out of the deep. Sir Clements Markham says it has been upraised from the sea since man took possession of the adjacent land, and lived by raising maize and cotton. (*The Incas of Peru*, p. 200.) And the supposition is that the entire Andean mountain chain, and its lofty, snow-capped peaks and beautiful mountain valleys, were created in remote geological times, by means of just such mighty forces as those whose work man still views with awe and wonder.

But earthquakes and consequent desolation have also another message to this generation than that which comes through the deduction of the sciences, important though this is and full of interest. Their voice is, above all, one of warning.

In 1831, our Lord gave a revelation through the Prophet Joseph Smith, in which he stated that earthquakes and desolation in divers places would be among the signs by which we may know that "the times of the Gentiles" are nearing the end. (Doc. and Cov. 45:30-33.)

He said in the same revelation (v. 26), "The whole earth shall be in commotion, and mens hearts shall fail them." "And also cometh the testimony of the voice of thunderings, and the voice of lightnings, and the voice of tempests, and the voice of the waves of the sea, heaving themselves beyond their bounds." (Doc. and Cov. 88:90.) The voice of such calamities is, therefore, a warning to be prepared for the end of the present dispensation and the beginning of the new, during which the nations of the world will be united under the scepter of our Lord, Jesus Christ, who owns this earth and is its lawful King and Ruler; when, in other words, his kingdom will be established, and his will done on earth as it is done in heaven.

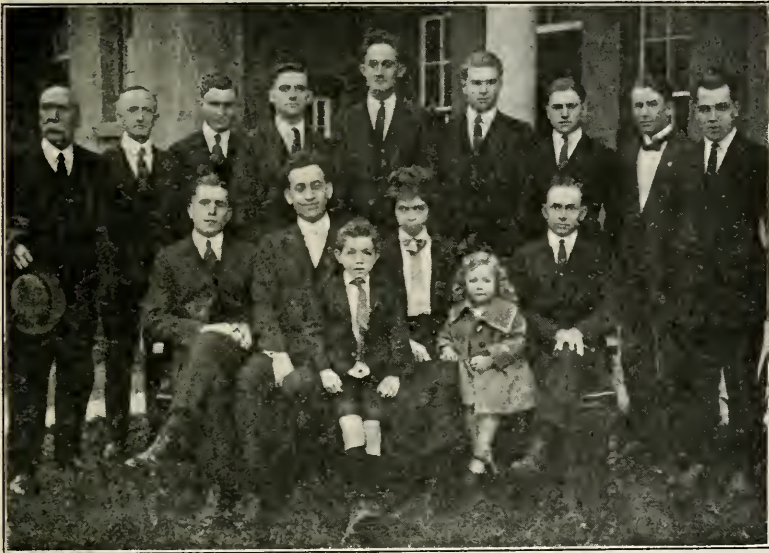
Messages from the Missions

A Message from Africa

The accompanying picture shows the elders laboring in the Cape conferences. The gentleman standing second from the right is Brother Peter L. Stoman, who traveled a distance of two thousand miles from Salisbury, Rhodesia, for the purpose of being baptized. Such examples of faith and effort encourages one to sow the good seed, for one cannot tell when it will fall in fertile soil.

The free advertisement department manages to keep us constantly before the public. The following, from the *Cape Argus*, is the latest contribution:

"The spiritual needs of Sea and Green Pointers are just now receiving very close attention from two plausible young men, who explain that they are making a house-to-house visitation with the idea of bringing people to realize the wickedness of sin and the need for basking in the light of the true Church, which, in this case, is apparently that of the Latter-day Saints. There have been several complaints of the methods adopted by these 'missionaries,' who, in nearly every instance, pay their visits during the absence of the male members of the household. Before leaving they press literature dealing with the Book of Mormon on those whom they visit, and invariably promise to make another call."



Missionaries, reading from left to right, front row: Conference President Clinton M. Black, Mission President James Wyley Sessions, Marc Sessions, Magdalen Sessions, Mission Relief Societies and Y. L. M. I. A., Rosamonde Sessions; Mission Secretary Aaron T. Peters. Back row, First Counselor Branch Presidency Walter O. Hanson; Second Counselor Branch President John Walsh; Orville S. Cox; Gordon H. Sears; Wendell C. Sevy; Frank W. Nye; Royal D. Crook; Peter L. Stoman, of Salisbury, Rhodesia; and Clarence W. Jones. Branch President Thomas Wilson could not be present when the picture was taken.—J. Wyley Sessions, Mission President

Success in Minnesota

Elder V. M. Jones, writing from Duluth, Minnesota, October 5, encloses this photograph of the missionaries laboring in Duluth, Minnesota, and Superior, Wisconsin. The elders have met with success throughout the entire summer, not only in tracting, but in *Book of Mormon* work and holding meetings. Several people have been added to the fold. They all enjoy the spirit of their calling and are enthusiastic in their work, and feel that the hand of God is in it all. They rejoice in the knowledge of being worthy of his blessings.



Missionaries, left to right; back row: Fontell Peterson, Glenwood; Hedvig Mamer, Millville, Utah; Minette McArthur, Lowell, Wyo.; front, R. E. Farmer, Clifton; E. A. Evans, Raymond; V. M. Jones, Dayton, Idaho; Samuel Park, Tooele, Utah.

Twelve Baptized

Mission Secretary Marion George Romney, of Newton, Sydney, Australia, reports that the New South Wales conference of the Australian mission is on a good sound basis, and while the progress is not startling, the cause is steadily gaining ground. The elders, under the able leadership of President Don C. Rushton, and with the support of the Saints, are pursuing with vigor the work of carrying the glad tidings to the people. Sunday, July 3, conference was held at Sydney, and though weather conditions were unfavorable, the attendance was very good, some of the Saints having come from over 100 miles away. It was the first conference since Elders McKay and Cannon were present with them, and naturally the memories of the people reverted to that auspicious occasion, and the experience and advice received came forcibly to them again. For the first time in the history of the Church in Australia, there were three Sunday Schools represented in one conference, the schools being located at Newton, Bankston, and Newcastle. Favorable reports were given by the superintendents. Other meetings were held at 2:30 and 7 p. m., when President Rushton was the principal speaker. Elder Romney concludes: "During the past six months we have baptized twelve people into the Church. Only one of them was

taken from the children's record. Many advancements have been made in the Priesthood, and the cause in this conference is steadily gaining ground."



Missionaries laboring in the New South Wales conference of the Australian mission, left to right, standing: Terah L. Black, Raymon P. Nelson, Harold R. Jackson, Bryan S. Collett, Claudius Tolman, Neils W. Oldroyd, Arlie V. Bean. Sitting: Alvin Englestead, William L. Jones, Mrs. Don C. Rushton, Don C. Ruhston, mission president; Marion George Romney, Conference president.

Two Hundred Baptized

Elder Royden E. Weight, secretary of the Netherlands Mission, writing under date of October 31, says: "I have labored as secretary of the Netherlands-Belgium mission for two years. As a mission we are enjoying wonderful success, our meetings being well attended. There are plenty of investigators to visit every day. We are distributing thousands of tracts and booklets monthly, and many of the people are interesting themselves in our message. We do not at present have very much opposition. The prospects for the future are very bright, and our baptism record for the past year has been excellent, and will yet amount to more than 200 before the end of November.

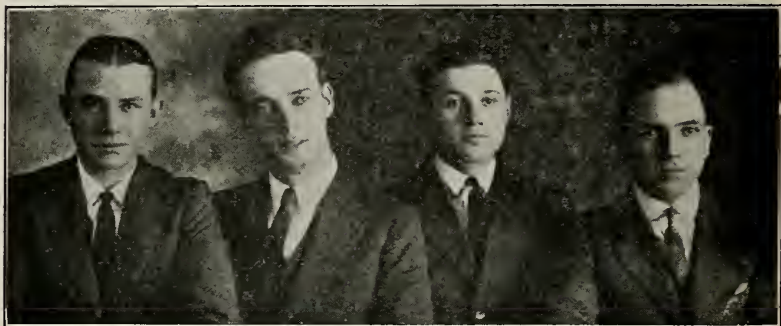
An Inspiring Testimony

Elder Ralph S. Gray, Leeds conference, Bradford, who is on a mission in England, and who is a graduate of the School of Mines and Engineering of the University of Utah, writes to Dr. Richard R. Lyman: "I enjoy the work more every day. Although I have been here seventeen months, I feel as if my mission is just beginning. President Grant's counsel to parents to leave their sons and daughters in the mission field as long as possible, is splendid counsel. I trust that I shall be able to fill the desires of the Church

authorities in this respect. Mother informs me that never before has she enjoyed such bounteous blessings as since I was called into the service of the Master. Thank God for my birthright, the Priesthood I hold, and the heritage of gospel blessings that have come to me. My sincere prayer is that I may have strength to continue the work of my mission when I return home, and that my present enthusiasm in the work shall continue."

Sunday School Organized

Elder LaPhene Peterson, writing from Galesburg, Illinois, October 20, encloses this portrait of the elders laboring in that district as follows:



Left to right, J. N. Transtrum, St. Charles, Idaho, presiding elder at Galesburg; Laphene Peterson, Hyde Park, Utah, conference president of northern Illinois; C. A. Neuenschwander, Salt Lake City, working at Galesburg; and H. Harris Lloyd, mission superintendent of Sunday Schools.

"On September 24 a Sunday School was organized at Galesburg, Illinois, local brethren being put in charge, C. W. Custer, superintendent; A. F. Lindbloom, first assistant; L. W. Brockelburt, second assistant. A teacher-training class was organized to help the teachers place the gospel truths before the children. We have a lively and prosperous branch here. We have four elders, four priests and one teacher, local brethren, holding the Priesthood. The Relief Society is a powerful unit in our work. People of the branch are faithful in attending to their duties—one hundred percent attendance not uncommon. We find the *Era* valuable in keeping us in touch with the work, both at home and abroad, aside from the excellent teachings found in its pages."

Bay of Islands Conference

Five elders are laboring among the Maori people in this conference and two with the Europeans. Standing, left to right:—Henry J. Armstrong, Salt Lake City; Harold J. Cassity, Provo, presiding over the European work; Jonathan R. Bennett, Holden; Russel Layne, Lewiston. Sitting: Melvin C. Stewart, Clinton; all of Utah; Alvin T. Maughan, conference president, Weston, Idaho; Joseph M. Stephenson, Holden, Utah.

The Bay of Islands conference includes the extreme northern portion of the North Island. We have a membership of two thousand sixty-five souls in this district of which the greater majority are Maoris, who are a very sincere and devoted people. The work is progressing nicely, and, although we have had a great deal of wet weather during the past three winter months, making travel very hard and inconvenient, we are pleased

to report twenty-one baptisms and many good prospects. We have an organized local priesthood in several branches; the brethren are putting forth



untiring efforts and are accomplishing excellent results. We are regular readers of the *Improvement Era*, appreciate its good instructions, and wish its continued success.—H. J. Cassity.

Nucleus for a New Branch

Elder Osmond O. Jorgensen and Obra Pearce, the latter of Beaver, and the former of Logan, Utah, are located in Aberdeen, the granite city of Scotland, where, he says: "Everything is built of native granite, and with the clean streets and beautiful flowers and shrubbery, it gives the city a pleasing appearance. The people here are not very hasty to take up with the message we have to give them, but we have been given courteous treatment in our open-air meetings and tracting, which have been very successful the past summer, and our efforts have been rewarded by the addition of seven people to the Church. We hope this number will furnish a nucleus for a branch of the Church which we are endeavoring to establish here. Being refused the privilege of using the baths in the city we baptized our converts in the sea, a fact which was mentioned in write-ups in a number of local papers, and papers all throughout Scotland."



The Thames Dialogue Co.

Elder Abram M. McFarland, conference president, Thames, New Zealand, under date of September 14, sends this picture of the Thames Dialogue company, which is made up of officers and members of the Sunday School and Mutual Improvement Association. The elders laboring in the Hauraki district are standing at the back, and are: Warren Tonks, president of the Maori work, Victor, Idaho; Abram M. McFarland, Ogden, Utah; James A. Thornton, American Falls, Idaho; Willard J. Warner, Preston, Idaho. "The



company gave a concert on the 26th of July in the Thames Miners' union hall for the benefit of the Thames branch. About three hundred Saints and investigators came to listen to the program, consisting of dialogues, songs, dances, recitations, etc. The confidence of many friends was gained through this wholesome entertainment. Since the completion of the Thames chapel the elders and Saints have been very successful in obtaining friends and investigators, so that the work is progressing rapidly here, and we pray for continual success."

Birmingham Conference Reports Energetic Work

Edgar W. Jeffery, conference president of the Birmingham conference, England, under date of August 10, says: "The elders here are laboring energetically to present the message of life and salvation to the people of their respective districts. The attitude of the people is one of indifference, not only toward the Latter-day Saints and "Mormonism" but toward everything of a religious nature. So deeply concerned are they with the physical things of life that they have neither time nor inclination to listen to things spiritual. Notwithstanding, we have been making progress. Our meetings are better attended by strangers and investigators, and in spite of the recent campaign waged against us by the press, the state, and the pulpit,

we are more generally and favorably known by the fair-minded, truth-seeking portion of the population than ever before."



Elders of the Birmingham conference, sitting, left to right: Francis R. Kirkham, Salt Lake City; John O. Hughes, Mendon; Edgar W. Jeffery, conference president, Delta; Tyler H. Barton, Kaysville; George C. Wareing, Salt Lake City, Utah. Standing: Earl N. Palfreyman, Springville; William C. Thornley, Smithfield, Utah; George R. Follick, Montpelier, Idaho; J. Elden Brown, Draper; Edward W. Southwick, Lehi; Esdras Whittaker, Ogden; Vernon W. Maughan, Wellsville; Marvin L. Nielson, Garland, Utah.

Favorable Conditions in Holland

Elder Sam R. Carpenter, Arnhem, Holland, June 9 says: "It seems to me that there never was a time of greater progress in the Church than at present. That vital energy shown by our grand-parents is still making itself manifest among their children. The pulsing life found in the "Mormon" Church is witnessed in no other organization. To me the reason is that the religion of the Latter-day Saints arises out of individual conviction and love for the truth, and is not like that of the world generally, arising out of custom and habit. Five missionaries and about fourteen Saints left Holland for Zion last Wednesday. We are being blessed very much in our work, and are receiving new hands to help. Conditions are favorable here at present. We are in no way hindered in spreading our message. We held a very successful conference on the 21st of May, and are reaching many in our tracting work. In very deed we are in a wonderful field of labor. We recently visited what they call here the Holy Land Foundation, a movement of the Catholic Church, to bring into life as much as possible the land and customs of Jerusalem at the time of the Savior. The work is very instructive. They have a reproduction of Golgotha, the tomb, the stall where Christ was born, the gates of Jerusalem, etc. We had a real instructive tour, a priest explaining to us the situation so that we had quite an insight into some of the

Catholic principles. The 'Foundation' is within walking distance of the German border. We took the side trip across the line, and were so able to send cards home through Germany, took some pictures, and for 37c bought sufficient paper money to provide souvenirs for our friends."

Tahitian Mission has a New President

Elder H. Kennard has been succeeded as president of the Tahitian mission by Elder O. B. Peterson.

New President Danish Mission

Elder Alma L. Peterson of Huntsville, Utah, has been called to preside over the Danish mission. Elder Peterson performed a mission to Norway in 1910-12, and presided for some time over the Aarhus conference. Elder Carl Peterson, of Ogden, who now presides over the Danish mission, has been honorably released and will return home, when the new president arrives.

Elder LeRoi Snow, Secretary Eastern States Mission

At the General Board meeting of the Y. M. M. I. A. on November 15, 1922, General Superintendent George Albert Smith reported that Elder LeRoi C. Snow was about to leave for the Eastern States mission. He congratulated Elder Snow on his appointment as secretary of that mission and extended him the thanks and appreciation of the General Board for his faithful and excellent service as a member of the Board. He was granted a leave of absence. He was also presented with a copy of the combined *Book of Mormon, Doctrine and Covenants, and Pearl of Great Price* as a token of the love and esteem of the members of the Board. In response, Elder Snow stated that he regretted to leave the Board again, having once left to reside in Arizona, but returned in order that he might be in closer touch with the Snow family and also to resume his associations with the General Board. He considered it a great honor to be called to his present position, and with pleasure, accepted the call. He complimented the Board upon their splendid labors and assured them that he would continue his work in the mission in behalf of the Y. M. M. I. A.

Our Slogan

We stand for a life of purity,
 That is more than a passing trite.
 For a life whose acts are a surety,
 Of thought that is clean and right;
 We stand for a firm allegiance
 That is more than a boasted deed,
 For a true and loyal obedience
 To the code of our fathers' creed;
 We stand for the hope predestinate
 That is more than a platitude
 When the "pure in heart" shall consummate
 The Master's Beatitude.

Mesa, Arizona

Bertha A. Kleinman

PRIESTHOOD QUORUMS' TABLE

The Lesser Priesthood to Take Charge of Meetings December 10

As announced in the November number of the *Improvement Era*, the First Presidency of the Church have approved a recommendation of the Presiding Bishopric to set apart the Sunday of December 10, as a day for the discussion of tithing, when the Sacrament meetings are to be conducted by the young men of each ward in the Church who hold the Aaronic Priesthood, under the direction of the bishop of the ward.

Recently, the Presiding Bishopric sent a letter to each of the bishops throughout the Church, requesting them to prepare a suitable program, adapted to the local conditions and circumstances, and have such program announced in the various organizations and meetings between the time the letter was received and the 10th of December. The Presiding Bishop likewise in this letter, suggested the following items as appropriate for a program for this occasion:

1. The recitation in concert of the law of tithing, Sections 119, 120, Doctrine and Covenants.
2. A recitation of the third chapter of Malachi, commencing with the ninth verse.
3. The teachers and priests assigned to give five minute talks on:
(a) The history of tithing among the Hebrews. (b) Purpose of tithing. (3) How to tithe. (d) Who should pay tithing? (e) When to pay tithing, and the blessings that are promised to those who faithfully observe this important law of the gospel.

Members of the Aaronic Priesthood should be elected to open and close the meeting with prayer, to act as ushers and to perform such other duties as may be required at the service on that day.

If possible, musical exercises should also be given by the Aaronic Priesthood; and all the singing should be in harmony with the spirit of the restored gospel, such as: "And Angel from on High;" "Come, all Ye Sons of God;" "What was Witnessed in the Heavens?" and similar inspiring musical numbers.

Undoubtedly the bishops can make this one of the big events of the wards, and it will aid in encouraging the congregation, as well as the young people, in obtaining a better understanding of the law of tithing, being an impetus to have them apply it in their daily lives.

Annual Visit of the Bishop to the People of the Wards

To enable the bishops to become better acquainted with the people and their home-life it has become the custom in the Church that they and their counselors shall make an annual house to house visit. The First Presidency have again expressed their desire that such annual visit be made again this year, and the Presiding Bishopric have notified bishops in the wards of the Church to this effect. If the membership of the ward is so large that it is not possible for each family to be visited by the bishop or his counselors, it is suggested that the ward be divided into districts, and brethren holding the Priesthood be called to assist in this important labor. During the visit it is especially required that an effort should be made to see that every member of the Church in each ward is enrolled upon the records of the ward. Where their membership is not recorded, such information should be given to the bishop, and inquiry made of the Presid-

ing Bishop's office for their certificates of membership. Their visits are very necessary, and are instituted to encourage and instruct the members of the Church concerning their religious duties. It is also an opportunity to give such counsel and advice as may be necessary, and to encourage the Saints to pay their tithes and offerings; to attend Sacramental meetings, and to remember their prayers and family duties. The bishops are enjoined to commence the work early, so that a complete visit may be made before the end of the year.

Many Baptisms Performed

Stanley J. Tingey, writing from Joplin, Missouri, reports that the work in Webb City and Joplin branches is progressing rapidly. "Many baptisms have been performed in these branches in the past year.



Mutual Improvement Association meetings are very successful. Missionaries, left to right: Elder F. Pratt Hawks, Annie E. Cloverly, Almira Miller, E. Dean Orme; back row, Stanley J. Tingey, J. Conrad Wangsgaard, Harry A. Steinagel, Clyde F. Curtis, and George B. Lyon."

What They Say

"The *Era* is by far the most popular publication we have among the elders."—Elder Earl B. Snell, secretary of the Swiss-German Mission, Basel.

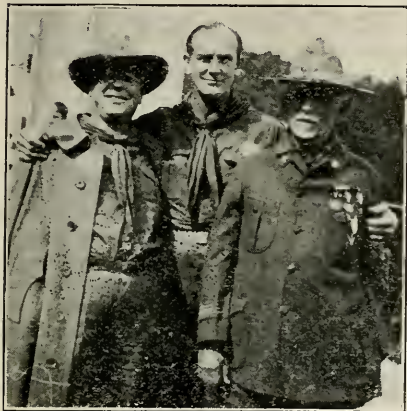
"We deem the *Improvement Era* a most worthy companion in promulgating the gospel and desire its continued advancement."—L. W. Doxey, Fort Worth, Texas.

"We enjoy the *Improvement Era* much. It is a big help in our missionary labors, giving the people opportunity to see some of our literature, and what the Latter-day Saints publish and read at home."—Elder William C. Warner, Perth, West Australia.

MUTUAL WORK

A Great Convention

About 480 boy scout executives devoted eight days to the serious study of the problems of America, recently, at Blue Ridge, North Carolina. There were representatives from England, France, Canada, and from every state in the Union, all of which gave emphasis to the local and international character of Scouting. There were, besides representatives of many organizations such as the American Red Cross, the American Legion, International Y. M. C. A., National Catholic Welfare Council, International Sunday School Association, Community Center and Playground Movements, which assured the conference of their hearty cooperation in the extension of the movement. Each day was divided into ten distinct program sections.



James Wilder, head of Sea-Scouting, Boy Scouts of America; Oscar A. Kirkham, Executive Director Y. M. M. I. A., Salt Lake Council, Boy Scouts of America, and Daniel Beard, National Scout Commissioner, Boy Scouts of America, who sent the following greeting to the Boy Scouts of the inter-mountain region: "Boys, you live on the backbone of our land; therefore, I expect you to become the backbone of our Scout organization."—

(Signed) Dan Beard, Chief.

"Men, be what you want your boys to become;" business efficiency, and moral qualities, were also stressed. The chief scout executive demanded that executives face facts, discuss them, deal only with facts of the Boy

half of which were for the whole conference, and half for group meetings. This provided opportunity for the study and discussion of practically every phase of scout executives' work. Organization, recreations, exhibits of local council methods, camping, and other parts of the scout program, constituted an elaborate means of study between sessions. There were also motion pictures of scout activities, nature study hikes into the mountains, and rest periods, fitting the delegates for the strenuous work of the conference. There was a training school for scout executives, under the leadership of Chief Scout Executive James E. West, and other leaders. "Service," the battle cry of the scout movement, was here discussed. Reports on the principle phases of the scout executives' job were distributed in printed form in advance of the conference so that the executives came together to prepare to discuss these reports and take action upon the recommendations. Problems, such as, how to reach the "under boy"; men must set the example, exemplified by Professor Herman H. Horne, of the New York University in the words:

Scout movement: its membership, its methods, its right to public confidence and support. There were special delegates from England, France, and Canada.—Captain Francis Gidney, camp director of the British Boy Scouts; M. J. Guerin-Des Jardins, who represented three scout organizations in France, and John Stiles, from the Canadian Boy Scouts, whose words concerning practical experience in scouting in their own countries, received deep attention.

The singing of the conference at the "fellowship hour" was noteworthy as a definite expression of the under-current of spiritual life which characterizes the successful scout executive. The special "fellowship hour" on Sunday, on the mountain top, brought all the delegates together, who listened to representatives of the three great religious bodies in this country, Protestant, Catholic, and Jewish, speak on scouting and religion. The speakers agreed that scouting with its fine code of practical service, is a tangible expression in every boy's life of the faith in which he is trained. As a matter of fact, the churches of America have furnished over ninety per cent of the scout leaders, including scout masters. The conference went on record in support of the National Council's recommendation that no scouting activity should take place on Sunday, which is not in harmony with the religious conviction and customs of the church people.

The conference was strong for more expert training of our scout leaders, for wider expansion of sea scouting, for a renewed emphasis on the romance and adventure bound up in the Boy Scout program, and for an aggressive measure to secure volunteer leadership essential to meet the demands of the boyhood of America for this form of training. The National Council reported that the affairs of the Boy Scouts of America as an organization were never in better shape. The membership today is well over the half million mark, some 120,000 of whom are volunteer leaders, scout masters, members of local councils and others. This second bi-ennial conference of men who are giving their full time to leadership in this movement was regarded by the officers and friends of the Boy Scouts of America as bringing this important work for boys to a point of departure in its history, from which it is certain a great expansion of the movement will take place. Hundreds of thousands of boys are waiting to join the movement. The measures adopted at the conferences were all for more effective administrative leadership. Through the cooperation of many national organizations, including churches and schools, the volunteer leadership in scouting, so indispensable for the maintenance and increase of boy membership, will doubtless be received.

Scout executives George A. Goates, Ogden; Victor Lindblad, Logan, and A. A. Anderson, Provo; and Dr. George R. Hill, Logan, were in attendance.

Scout Executive Oscar A. Kirkham had the privilege and pleasure of taking part in the program, and he presided at one of the general services, at which he had the honor of being introduced to the French delegate of the conference. Later, through the courtesy of this delegate, M. J. Guerin-Des Jardins, he was made an honorary member of the Boy Scouts of France. As a general summary of the conference, this might be of interest, taken from *The Scout Executive*:

This conference reiterated its loyalty to church, home and school;
This conference has *solemnized* us,
America expects so much of us.
This conference has *humbled* us;
We have made such little progress.
This conference has *heartened* us,
It has given us new hopes and aspirations and new tools to work with.

This conference has *challenged us*,
It has given us the *vision* of great and glorious conquest.

Suggestive Method for Securing Members

The Y. M. M. I. A. of the Church has a membership of 42,000 at present. In order to obtain the desired 50,000, it means that our number must increase to the extent of slightly more than 20 per cent. The membership committee of each ward should provide a list of non-members and divide the names among their members and additional workers. The committee and workers should make a special study of the people to be approached. It is of the utmost importance that methods of approach be given most thorough consideration as well. Organize thoroughly the forces to be applied in this campaign and provide for a system of regular reporting and systematic checking. It is urged that the membership committee of each stake and ward read carefully the various methods of securing new members as given in the *Handbook*, and that they seek the Lord for inspiration and ability to reach the heart of prospective members. Stimulate the workers with the thought, "He can who thinks he can."

The Association itself can aid in the work: (1) By proper example by its officers. (2) By having officers who understand their business, and will apply themselves. (3) By good class preparation on the part of the officers and present members. (4) By a first class social and activity program.

Leadership Week

At the Brigham Young University has been announced for the week commencing January 22. The program for this year will follow somewhat the general plan as established last year and which was so very successful. New features and lecturers will be included on the program of the various departments so that not only new subject matter but also new method of attack will be introduced. It is hoped by authorities of the institution that the attendance will be even more representative than was the case last year, although over half of the stakes had someone in attendance last year. Leadership Week is conducted under the auspices of the B. Y. U. Extension Division.

Have an Objective

Thomas A. Beal, Member of the General Board

In order to develop faith and initiative one must carry some responsibility. Only by doing things for ourselves do we come to realize fully the importance of them. Things foreign to us are not as interesting by any means as those to which we have contributed. That is, that which is part of our making, which we have added to, is the thing in which we are most interested. Those on the bleachers watching a football game are interested in their team's winning, but they cannot possibly be as interested as those who are actually in the game. In other words, we want to be in the game. The thrill of success is worth all the effort.

But no one ever succeeded without work. Things do not come simply with the asking. Effort must be put forth on our part. By work and faith we may accomplish almost any human task. Did you ever read of any great man having succeeded without work. I think not. If you will read the lives of any of our great men, you will find that they not only put in the customary eight hours a day, but often twice that amount. But more than work and faith is necessary in order to succeed. One must, in addition to these, have an objective. Too many of our young men are going through school and through life without an objective. They are like a boat

upon the sea without a rudder and are tossed hither and thither with each wind that blows. They do not know where they are going. What young men need today is a goal toward which to constantly direct their efforts.

Often it has become my duty to help young men find themselves. To get them thinking as to what they want to be in life. As to where they are going. I frequently ask my students what their objective is. After a young man, by careful analysis, has determined what his objective in life is, then he has half won the race. By diligent work and faith he is then sure to succeed.

Fidelity to work coupled with an objective, is, then, the principal problem. Whatever one undertakes he should do so with the idea of making it the best. Efficiency should be his motto. Fidelity to work not only makes for success but for efficiency, too. Let me explain. In 1911, or thereabouts, Princeton and Yale were rivals for the football championship. On Friday, preceding the game at Princeton on Saturday, the English professor assigned a theme to his class to be handed in on the following Monday week hence. The game came off Saturday as scheduled, and Princeton won. The following Saturday a return game was played on the Yale campus. Again the Princeton team was successful. The next Monday when the English class convened and the teacher called for the papers, one after another of the students answered unprepared, giving as their reason that they were so interested in the two games that they couldn't think of anything else. When the teacher was about to give up in despair, the last man on the roll, Sam White, handed in his paper. Not only did he have time to captain the Princeton team, and not only did he win the two games as the star player, but he also had time to prepare his theme for his English instructor. This illustrates fidelity to work. Sam White was faithful to every trust placed in him.

In your "M" work, young man, first have an objective, determine what you want to get out of the "M" work, have your eye upon the mark, then put your faith and best efforts into it and success shall be your reward.

Bremerton Mutual

The M. I. A. work is prospering greatly in the Bremerton branch, West Washington conference. Brother Emil Lundstrom, as president of the young men, and Sister Sydney Minnette, as president of the young ladies, are both putting forth every effort to make this year a greater success than any preceding year. These two are aided materially by the other officers and branch members, all of whom appear to take a great deal of interest in the M. I. A. work.

In a recent drive, 100 per cent of the members paid their fund. But this is not the only line in which they are succeeding. In all other points, tending for 100 per cent efficient, they are showing marked success, and as the officers say, will not be satisfied with less than 100 per cent efficient for 1922-23.—*Abram H. Cannon.*

What is the Hour of Fate in a Persons Life?—7 p. m.

Why?

This is the answer:

A person's waking hours are divided between industry and leisure; to a majority of mankind, seven p. m. marks the end of work and the beginning of leisure.

It is the hour a person makes a choice of the kind of leisure he is to have.

If you turn to leisure which means improvement of your mind and body and soul, you *win*; if otherwise, you *lose*.

For what is a man profited, if he shall gain the whole world, and lose his own soul? What shall a man give in exchange for his soul?

The M. I. A. stands for a pure life through clean thought and action.

Ten Reasons why you should attend the M. I. A.

1. It places the boy and girl in companionship with the best elements in the community.

2. It gives unusual social advantages, and provides wholesome recreation under proper leadership.

3. It affords them an opportunity to express themselves before the public, which in itself is a valuable training for the duties of life.

4. It enables them to discover their possibilities and to render actual service to others.

5. It satisfies every condition and want usually supplied by social societies, literary organizations and private clubs; and it teaches young men and young women proper conduct at dances and sociàls.

6. It develops the young man and boy in athletics, helpful games and scout-craft, and teaches the girl the essentials of home-making.

7. It affords them training in music, public speaking and story-telling, and helps them to find their life's work.

8. It gives them something good to do; it keeps alive in them the ideals of their noble ancestors, and holds them in harmony with the spirit of the gospel.

9. It offers opportunity for the study of religious, ethical, social and industrial questions of the day from a "Mormon" point of view, and under the influence of the spirit of the gospel.

10. It gives them pride to know that they are members of an organization of a hundred thousand active young people working for the spiritual, social, and intellectual advancement of its membership.

The presidency and officers of the 7th ward Mutual Improvement Association, Logan, Utah cordially invite you to become an active member through attendance at our regular services, every Tuesday evening at 7:30 p. m.



.... *On the Summit of Mt. Putnam, 9000 Feet Above Sea Level*

In the early morning of August 17, 1922, fourteen boy scouts of Troop 5, Hatch ward, Idaho stake, left for a two days' hike to the mountains. George M. Gooch, now deputy commissioner of Idaho stake, planned and

supervised the hike. They reached camp about 2 o'clock, which was situated some 15 miles away at the foot of the glorious Mt. Putman. The greater part of their time was spent in hiking to various points of interest, and they had wrestling matches in the afternoon, and songs, games, and stories at the evening campfires. The outing was keenly enjoyed by all the scouts, and they experienced a few adventures in break-downs, loss of lunch and lack of water, which proved that they were real scouts.

The Spirit of Scouting

By President James H. Robinson, of the South Davis stake

Scouting as the stake presidency sees it is a wonderful developer. It holds up to young men ideals of noble character, it illustrates the qualities essential to lofty achievement, it stimulates, encourages, and inspires our boys to be and to do something in the world. It teaches them how to acquire practical power and how to succeed in life. It also teaches them how to be cheerful and happy and to look on the bright side of life, and if there be no bright side, to polish up the dark side and make it worth while. It gives to boys healthy bodies through exercise and proper living. Good bones are better than gold; and tough muscles, than silver; and nerves that carry energy to every function are better than houses and lands. Heart-life, soul-life, hope, joy, and love, are true riches.

Franklin said money never made a man happy yet; there is nothing in its nature to produce happiness. The more a man has the more he wants. Instead of filling a vacuum it makes one. A great bank account can never make a man rich. It is the mind that makes the body rich. No man is rich, however much money or land he may possess, who has a poor heart. Boy Scout work makes the heart rich and the life full, as we view it. If a man's heart is poor, that man is poor indeed, though he own and rule kingdoms. He is rich or poor according to what he is, and not according to what he has.

Some men are rich in health, in constant happiness and cheerfulness, in that fine temperament which floats them over troubles and trials enough to sink a ship load of ordinary men. Others are rich in disposition, family, and friends. Boys, be so amiable that everyone loves you, so cheerful that you carry an atmosphere of jollity constantly around with you.

And, of course, we have the right to expect that the good Boy Scout has learned all these lessons that he may turn out to be a good man. Now we all know that the chances are strong that he won't be much of a man unless he is a good deal of a boy. He must not be a coward or a weakling, a bully, a shirk or a prig. He must work hard and play hard. He must be clean-minded and clean-lived, and able to hold his own against all comers and under all circumstances. It is only on these conditions that he will grow to be the kind of man of whom we can all well be proud.

Let him set his aim high, not forgetting to put his shoulder low, determined that through cheerfulness and hard work he shall accomplish something in the world.

A Healthy People

The annual death rate in Utah is only 8.2 persons per thousand population, as compared with 16.5 persons per thousand population in the United States at large. Dr. W. A. Evans, of Chicago, a noted hygienist, in an article published in the Chicago Tribune, October, 1920 said: "Of all the states, Utah has the highest birth rate, the lowest death rate and the least sickness among babies."

Y. M. M. I. A. Statistical Report, October, 1922

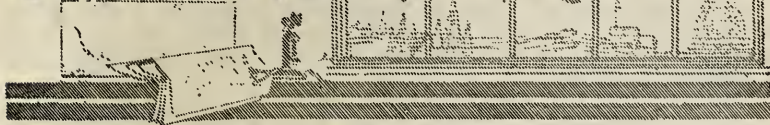
STAKES	Should be Enrolled	No. Wards	No. Wards Reporting	Officers and Class Leaders Enrollment	Ad. Senior Enrollment	Senior Enrollment	Junior Enrollment	Total	Officers and Class Leaders Attendance	Ad. Senior Attendance	Senior Attendance	Junior Attendance	Total
Bear River ..	509	13	5	43	116	46	48	253	45	43	19	29	136
Box Elder ..	801	13	13	109	268	141	208	723	70	198	88	139	495
Carbon	360	10	4	...	71	32	52	155	...	54	20	35	109
Cottonwood ..	782	12	9	81	67	91	181	420	63	40	65	130	298
Granite	1750	16	16	165	173	201	405	944	142	114	155	289	698
Kanab	210	6	1	8	10	...	8	26	4	7	...	7	18
Liberty	1148	11	11	91	158	181	279	709	76	107	94	797	474
Logan	608	11	10	90	76	71	169	406	82	57	54	128	321
Millard	338	7	4	27	43	26	33	129	20	21	28	28	93
Mt. Ogden	378	6	6	43	79	74	143	339	43	55	50	124	272
North Davis ..	423	8	8	73	59	86	95	313	54	30	50	54	188
North Sanpete	800	13	8	153	65	82	123	423	4	6	5	8	23
North Sevier ..	270	6	6	...	39	50	55	144	...	36	40	37	113
North Weber ..	644	17	10	56	21	104	90	271	46	17	73	60	196
Ogden	750	10	10	79	71	166	214	530	71	63	107	165	406
Pioneer	890	13	10	72	103	105	201	481	64	69	86	143	362
Roosevelt	325	10	10	77	104	55	101	337	44	49	27	58	178
San Juan	226	4	4	27	50	44	61	182	14	40	25	37	116
Sevier	363	6	6	53	79	80	105	317	52	61	38	88	239
South Davis ..	497	8	8	62	77	125	176	440	49	44	62	117	272
South Sanpete	543	10	6	46	61	59	62	288	42	51	60	49	202
South Sevier ..	300	7	4	41	21	51	32	145	41	21	51	32	145
Summit	380	12	7	39	10	76	54	179	32	4	51	34	121
Uintah	409	8	5	33	39	79	64	215	27	28	52	55	162
Wasatch	375	9	6	42	62	75	76	255	33	40	51	53	177
Maricopa	368	8	8	55	132	82	99	360	45	73	69	71	258
St. Joseph	510	13	7	36	44	48	87	215	26	22	34	60	142
Bingham	500	12	11	80	184	172	156	592	69	107	88	96	360
Blackfoot	514	13	10	81	98	78	118	375	56	57	46	52	211
Boise	330	8	6	46	67	66	62	241	29	46	44	43	162
Cassia	181	6	6	41	62	29	64	196	35	37	24	50	146
Franklin	339	11	8	61	66	85	70	282	42	54	41	33	170
Fremont	665	13	12	114	153	185	217	669	83	114	115	165	477
Oneida	370	11	6	48	49	40	65	202	42	32	36	47	157
Portneuf	340	15	7	48	24	66	68	206	32	22	35	50	139
Raft River ..	160	9	6	33	57	35	39	164	17	36	20	25	98
Shelley	349	8	8	67	99	79	109	354	53	52	52	72	229
Big Horn	298	6	6	...	118	132	86	336	...	74	74	61	209
Moapa	190	7	5	36	45	28	59	168	...	...	...	...	...
San Luis	210	4	4	41	42	62	56	201	37	37	50	23	147
Star Valley ..	334	11	9	77	76	102	95	350	57	46	59	56	218
Taylor	325	6	5	33	64	59	66	222	...	...	...	...	...
Union	158	6	6	38	76	27	28	169	33	43	23	20	119
Young	99	5	3	21	19	20	19	79	15	12	17	15	59
Lethbridge ..	247	10	7	46	78	56	71	251	40	38	26	36	140

Note.—The forty-five stakes reporting make a very good showing for October. Stake officers will please stir up the ward secretaries to report promptly. There is no excuse. It is their part in the association game to be dependable.

Y. M. M. I. A. Efficiency Report, October, 1922

STAKES	Membership	Class Work	Special Activities Program	Scout Work	Slogan	"Era"	Fund	Participation in M. I. A. Programs	Stake and Ward Officers' Meetings	Ward Officers' Meetings or T-T Classes	Total
Bear River	5	4	5	1	5	5	5	5	5	5	45
Box Elder	9	10	10	8	9	5	3	9	8	8	79
Carbon	6	6	10	5	10	5	2	10	9	5	68
Cottonwood	5	10	6	7	7	4	4	6	6	6	61
Granite	5	10	9	9	9	9	2	9	10	8	80
Kanab	1	10	10	10	10	3	4	10	10	..	73
Liberty	7	10	10	10	10	6	3	9	10	10	85
Logan	7	10	10	10	10	6	4	8	10	6	71
Millard	3	10	10	3	10	5	..	10	5	7	63
Mt. Ogden	9	10	10	10	10	6	4	10	10	6	85
North Davis	7	6	10	9	10	6	5	10	10	5	78
North Sanpete	5	3	8	9	10	5	3	10	8	5	66
North Sevier	5	10	10	..	10	10	2	10	10	10	77
North Weber	4	10	10	2	4	1	..	5	10	4	50
Ogden	7	10	10	10	10	7	7	10	10	10	91
Pioneer	4	10	8	5	8	5	4	7	6	5	62
Roosevelt	10	8	10	8	10	9	10	10	9	6	90
San Juan	8	9	10	3	10	7	1	10	10	1	69
Sevier	8	10	10	8	10	8	9	9	10	7	89
South Davis	9	10	10	3	10	6	5	10	10	7	80
South Sanpete	5	10	8	6	10	7	4	8	7	4	69
South Sevier	5	10	10	10	10	8	7	10	9	5	84
Summit	5	10	10	4	4	8	3	10	10	7	71
Uintah	10	10	10	..	10	10	6	8	10	4	78
Wasatch	7	10	4	6	6	6	2	5	8	5	59
Maricopa	10	10	10	5	10	8	5	10	10	10	88
St. Joseph	4	10	10	4	10	8	5	10	8	..	69
Bingham	10	9	9	8	10	9	6	9	8	8	84
Blackfoot	7	8	10	6	9	6	7	9	10	6	73
Boise	7	10	10	8	6	10	9	3	10	5	78
Cassia	10	10	10	9	8	9	8	10	8	8	94
Franklin	8	6	8	3	6	5	3	7	4	3	53
Fremont	10	10	10	9	10	5	5	9	10	7	85
Oneida	6	6	3	7	8	6	5	10	3	7	61
Portneuf	6	10	8	4	10	5	..	10	3	5	61
Raft River	10	9	7	1	8	4	5	8	5	5	62
Shelley	10	9	10	8	9	6	3	9	9	7	86
Big Horn	10	9	10	9	10	5	5	9	10	10	87
Moapa	10	10	10	5	10	7	7	10	5	5	79
San Luis	9	10	10	2	10	10	5	10	2	6	74
Star Valley	10	6	8	3	7	3	2	8	4	4	55
Taylor	7	8	7	8	8	3	..	8	7	5	61
Union	10	10	8	3	10	10	5	10	10	4	80
Young	6	6	6	..	6	5	1	6	4	2	42
Lethbridge	10	6	10	10	10	8	5	10	10	7	86

PASSING EVENTS



The first snow of the season, at Ogden, fell on Mt. Ogden, Oct. 12. There was a light rainfall in the city.

The value of Utah livestock is estimated at \$22,250,511, in a tabulation by the state auditor completed Oct. 16.

The British Parliament was dissolved, Oct. 26, by royal proclamation, and the new was summoned to meet Nov. 20.

The coronation of King Ferdinand of Rumania, and Queen Mary, took place Oct. 15, in the public square at Albajulia, in the presence of a vast crowd.

An extra session of Congress was called, Nov. 9, by proclamation by President Harding. It convened Nov. 20, two weeks in advance of the regular session.

Great Britain paid \$50,000,000 to the United States in October, a first instalment on her debt to our country. Another like payment was looked for in November.

Isaac Guggenheim died, Oct. 10, at Southampton, England. He was known as an American capitalist and copper magnate. His death was sudden and unexpected.

Snow and rain fell all over Utah the last days of October and first days of November, ending a "dry" season" which has lasted since August. The change was welcomed by farmers and stock raisers.

The Richmond tabernacle was dedicated, Oct. 29, at the Benson stake quarterly conference, by Elder George F. Richards. The building was begun twenty years ago, and finished at a total cost of \$49,814.65.

Indictments by the Utah state grand jury were returned, Oct. 27, against twelve coal dealers of the state and lumber dealers in Salt Lake City, for having combined to raise or to maintain high prices on their products.

Justice Wm. R. Day resigned Oct. 24, his position as associate justice of the U. S. Supreme Court, to take effect Nov. 14. He resigned in order to assume his duties as a member of the American-German claims commission.

A new Italian ministry was formed, Oct. 30, by Benito Mussolini, composed of four different political parties. The supposition is that the new government will support France at the coming Near Eastern peace congress.

Henry Wallace Crocket died at Provo, Utah, Oct. 15, after an operation for appendicitis. He was superintendent of the State Mental Hospital farm, and brother of the secretary of state. He was a native of Logan, Utah, 46 years old.

Norway was awarded \$12,000,000 by the arbitration tribunal which for several months has been considering the controversy between that country and the United States involving claims growing out of the requisitioning of Norwegian vessels during the war.

James Vincent, of Spanish Fork, Utah, died at his home there, Oct. 9,

of ailments incident to advanced age. He was 94 years old, the oldest inhabitant of the town. He was born in Rackheat, Norfolk, England, and came to Utah in 1864.

A terrific explosion occurred, November 6, in the No. 1 mine of the Reilly Coal Co., at Spangler, Pa. There were 112 men in the mine at the time of the accident of whom 32 were rescued. Eighty dead bodies were brought to the surface.

The loss caused by the recent coal strike in the United States is estimated at \$1,900,000,000, according to Mr. J. G. Bradley, of Dundon, W. Va., former president of the National Coal Association. The loss in wages alone was \$450,000,000.

Robert Campbell Gemmell died, Oct. 25, of heart failure on a train bound for Los Angeles. As assistant managing director of the Jackling mining properties, he was well known in the mining world of Utah and neighboring states. He was 59 years of age.

Fire destroyed the steamship, City of Honolulu, Oct. 12, 670 miles off the coast of California. The passengers and crew, numbering 217 souls took to the life boats, and, thanks to radio messages, sent out before the ship was abandoned, were rescued by a freighter.

A farewell party for Elder David O. McKay was given in Ogden Nov. 2, attended, according to estimates, by 2,500 friends and well-wishers. Elder McKay left Nov. 7, for Liverpool, to take charge of the European mission as the successor of Elder Orson F. Whitney.

John W. Eslinger died suddenly at his home in Salt Lake City, Nov. 6, of heart failure, 68 years of age. He was apparently in good health when he retired for the night, but was found dead in the morning. In 1898 he was captain of police in Salt Lake City.

Ex-Kaiser Wilhelm married Princess Hermione of Reuss, at Doran, Holland, Nov. 5, where he lives in voluntary exile. A contract was entered into which the bridegroom signed as "Wilhelm II." A religious ceremony was then performed by the Lutheran priest, Dr. Vogel, former court chaplain.

Uncle Sam received fifty million dollars from Great Britain, Oct. 16, as part payment of interest due on \$4,277,000,000 borrowed during the war. The money was paid through J. P. Morgan & Co., New York, the American fiscal agent of the British government. Payments are to be made at intervals of six months.

Father Bernard Vaughan died in London, October 31. He was a brother of Cardinal Vaughan and a famous Jesuit priest. It was Father Vaughan who, some years ago, during a wave of anti-Mormon excitement in England, expressed the opinion that the Mormons ought to be "dropped into the middle of the ocean."

A convention was signed Oct. 10, at Mudania, between the representatives of Great Britain, France, Italy, Greece, and the Turkish Nationalists, by which the Turks are given eastern Thrace, but the straits are neutralized. Conferences are to be arranged for further agreements on peace terms and the Dardanelles.

The sultanate of Turkey was declared abolished, Nov. 2, by the Angora assembly, and a caliph or successor of Mohammed was elected Nov. 18, when the sultan had fled from Constantinople. By the adoption of an organic statute, all the functions of the sultan were conferred upon "the nation," thus popularizing the government.

President Heber J. Grant addressed the members of the Chamber of Commerce, Salt Lake City, Oct. 18, urging the development of the great resources of Utah. The audience was probably the largest ever gathered

at that great association of business men, and they listened with marked attention to the earnest, practical discourse.

Authority to build a railroad from Lund to Cedar City, Iron county, was issued by the interstate commerce commission, Washington, Oct. 21, to the Los Angeles and Salt Lake railroad. The line will be 32 miles long. It is considered necessary for the development of the iron deposits in Iron county and the tourist travel to Utah parks and the northern rim of the Grand Canyon.

Funeral services for Mrs. Geneska Boswell were held at Nephi, Oct. 31, in the stake tabernacle. The deceased was a pioneer of 1847, having come to Utah in September, that year. She was born in Buffalo, New York, April 30, 1836, and joined the Church when eight years old. She has lived in Utah since 1853. She leaves nine children, 47 grandchildren and 102 great grandchildren.

A prohibition ruling by Attorney General Daugherty, intended to make the ocean "dry," was upheld by Federal Judge Learned Hand, Oct. 23, in a decision against the steamship companies that opposed it. Accordingly American vessels may not carry intoxicating liquors anywhere, and foreign vessels, not within the three-mile limit. An appeal has been taken by the steamship companies to the supreme court.

Elder John Hardisen Pace, died, at Price, Carbon county, Nov. 2. At the time of his death he was first counselor in the Carbon stake presidency. He was born in Spanish Fork, Nov. 1, 1856. Elder Pace was widely known in southeastern Utah, having been an active pioneer in the settlement and growth of that part of the state. He was president of the Pace Livestock Company and was interested in a number of business concerns.

Dr. Lyman Abbott died, Oct. 22, according to a New York dispatch of that date, nearly 87 years of age. He was editor of the *Outlook* and has been famous for many years as clergyman, lawyer, author, and successor to Henry Ward Beecher, as pastor of Plymouth church, Brooklyn. When the end came his four sons and two daughters were at the bedside. Dr. Abbott suffered a severe attack of bronchitis at his country home in Corn wall-on-the-Hudson last summer, from which he never fully recovered.

Albert Bond, Sr., was buried in the Ogden, Utah, cemetery, Oct. 23. He died while on a mission to Holland in September, and the remains were brought to Ogden for interment. Services were held in the tabernacle, with Bishop Clarence Morris, of the Fourteenth ward, presiding. Mrs. Bond, who accompanied her husband on his mission, November, 1921, returned with the body.

The greatest speed attained by any traveler was placed on record Oct. 16, at Mount Clemens, Mich., when Lieutenant Russel L. Maughan, a U. S. army pilot covered a one-kilometer course at the rate of 248.5 miles an hour. Aeronautical engineers who witnessed the flight were astounded and declared that the demonstration proved that there was no limit to the speed that may be attained in the air. Lieutenant Maughan is from Logan, Utah. He has just won the Pulitzer aero classic.

Miss Katherine Wells died Nov. 10 at the family residence, Salt Lake City. She was a daughter of the late Daniel H. Wells. She was born in this city, and in the early days, attended school here. Later, she graduated from the University of Deseret. For years she was identified with the C. R. Savage company and gained a reputation for skill in mounting photographs and tinting and coloring. She was also identified with the art department of the State fair.

Bernard Arnold Martin Froiseth died Nov. 4| at his home in Salt Lake City, after a prolonged illness. He was a prominent real estate and min-

ing man, but perhaps better known as a pioneer publisher of maps of Utah. He was born in Trondhjem, Norway, 83 years ago, and came to Minnesota in his early boyhood. He was colonel in the army during the Civil War. He came to Salt Lake City in 1869. On June 8, 1921, he and his wife celebrated their golden wedding.

Utah has more beet sugar plants than any other state, according to reports from Washington, Nov. 4. Of the ninety establishments reporting in 1921, eighteen were located in Utah, sixteen each in Colorado and Michigan, nine in California, eight in Idaho, four in Washington, two in Wyoming and one each in Illinois, Indiana, Iowa, Kansas, Minnesota, Montana, and Washington. Colorado, the leading state as regards production, in 1921, produced 29 per cent of the total value in that year.

The resignation of Lloyd George from his post as the prime minister of Great Britain was officially announced, Oct. 19. The entire cabinet goes with him. The action was taken in consequence of a decision by a number of the Commons and government ministers, to appeal to the country as the Conservative party. The vote was 187 to 87, and ended the coalition for which Lloyd George was the sponsor. Lloyd George has held the office for seven years—three of the World war—the most critical period of British history. His successor is Bonar Law, whom the king summoned on the advice of Lloyd George.

The dirigible C-2 was burned Oct. 17 on its return transcontinental flight from Ross Field, California, to Langley Field, Virginia, and seven persons were injured. According to Major H. A. Strauss, commander of the ill-fated ship, the accident was due primarily to the pulling out of the fabric of the envelope during a strong wind. A board of inquiry was appointed by Major Royce, commander of Brooks Field, to investigate the accident. The "blimp" was the largest of the U. S. Army. Major Strauss said it was valued at possibly \$70,000, but originally cost the government \$270,000.

Thomas Nelson Page died suddenly Nov. 1, on his estate in the town of England, Va. He was a lawyer and author, and at one time, U. S. ambassador to Italy. He was born April 23, 1853. In 1893 he moved to Washington. After marrying Miss Anne Seddon Bruce in 1886, Mr. Page resumed his literary work, which he had begun while a student, and finally devoted his entire time to writing. Most of his stories, which attained wide popularity, were of southern life. Following the death of his wife, Mr. Page went abroad and in 1893, he married Mrs. Florence Lethrop Field, widow of Henry Field of Chicago. She died June 6, 1921. The author had come to his Virginia home, where he planned to spend the remaining days of his life, to begin work on his memoirs as ambassador to Italy during the Wilson administration.

An earthquake in Chile, Nov. 11, destroyed several cities and towns, in the province of Antofagasta, Atacama, and Coquimbo. A tidal wave followed the tremors, completing the destruction. The death roll is reported as exceeding a thousand and the property loss runs into millions. Ships were swept ashore and pounded to pieces against the rocks. The earthquake was registered by the seismograph at the University of Utah, and the tidal wave was felt in the Hawaiian Islands, indicating violent disturbances in the Pacific Ocean. Further disturbances were reported from Serena, capital of the province of Coquimbo, on Nov. 13, and also from Constitution, the capital of the province of Maule. On the 14th the Pacific Ocean was still restless. Reports from Antofagasta of that date stated that the sea ebbed and then came back booming, three times. The entire foreign corps of diplomats at Santiago, Chile, has tendered their condolences to the stricken nation.

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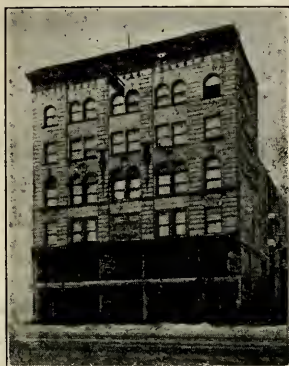


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